

THE MISSIONARY HERALD.

VOL. XXX.

JANUARY, 1834.

No. 1.

SUMMARY VIEW OF MISSIONARY OPERATIONS THROUGH- OUT THE WORLD.

THIS volume of the Missionary Herald will be commenced with a very brief survey of the several Missionary Societies now in operation throughout the world, and of the missions under the patronage of each. Such a survey must necessarily be imperfect, for want of the requisite documents; but it may be sufficiently complete to enable the reader to form some tolerably correct idea of what the churches of Christendom are doing to enlighten and save the unevangelized nations, with the results of their labors, and the work which yet remains to be performed.

MISSIONARY SOCIETIES THROUGHOUT CHRISTENDOM AND THEIR MISSIONS.

<i>Societies.</i>	<i>[Instituted.] [Missions.]</i>		<i>Location of Missions.</i>
GREAT BRITAIN AND IRELAND.			
<i>Society for Promoting Christian Knowledge,</i>	1701	5 5	Southern India. Northern India.
		—10	
<i>Wesleyan-Methodist Missionary Society,</i>	1786	1 9 9 4 2 4 2 5 58	West Africa. South Africa. Ceylon. Southern India. Northern India. Countries about the Mediterranean. Australia. Southern Pacific. West Indies.
		—94	
<i>Baptist Missionary Society,</i>	- - - 1792	2 15 12 12	Ceylon. Northern India. Indian Archipelago. West Indies.
		—31	
<i>London Missionary Society,</i>	- - - 1795	22 6 20 2 11 5 2 3 1 1 14 3	South Africa. African Islands. Southern India. Western India. Northern India. Malayan Peninsula. Mediterranean. Siberia. China. Indian Archipelago. Southern Pacific. West Indies.
		—90	
<i>Scottish Missionary Society</i>	- - - 1796	2 5	Asiatic Russia. Western India.
		—7	

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<i>Societies</i>	<i>Instituted.</i>	<i>Missions.</i>	<i>Location of Missions.</i>
<i>Church of Scotland,</i>		1	Northern India.
<i>Glasgow Missionary Society,</i>		4	South Africa.
<i>Church Missionary Society,</i>	1800	7	Western Africa.
		8	Ceylon.
		14	Southern India.
		3	Western India.
		9	Northern India.
		9	Mediterranean.
		8	Australia.
		2	North-American Indians.
		60	
<i>London Jews Society,</i>	1808	4	Mediterranean.
<i>General Baptist Society,</i>	1816	3	Northern India.
<i>British and Foreign Bible Society,</i>	1804	2	Mediterranean.
<i>Private,</i>		6	Mediterranean.
CONTINENT OF EUROPE.			
<i>United Brethren,</i>	1732	17	South Africa.
Much aid is received from an Association in London and from the Brethren's set- tlements in the United States.		49	West Indies.
		7	South America.
		5	North-American Indians.
		17	Labrador.
		16	Greenland.
		111	
<i>German Missionary Society,</i>	1816	8	Mediterranean and Asiatic Russia.
<i>Russian Missionary Society,</i>	1829	6	South Africa.
<i>Netherlands Missionary Society,</i>		1	China.
<i>French Protestant Missionary Society,</i>	1823	4	South Africa.
ASIA.			
<i>Serampore Baptists,</i>		16	Northern India.
Also efficient auxiliaries to the Church and English Baptist Societies at Calcutta, Ma- dras, and other places.			
UNITED STATES.			
<i>American Board of Commissioners for Foreign Missions,</i>	1810	14	Mediterranean.
		1	West Africa.
		11	Ceylon.
		5	Western India.
		3	Siam.
		2	China.
		2	Indian Archipelago.
		24	Sandwich Islands.
		2	Patagonia.
		23	North-American Indians
		92	
<i>Baptist Board of Foreign Missions,</i>	1814	4	Burmah.
		1	Siam.
		10	North-American Indians.
		15	
<i>Methodist Missionary Society,</i>	1819	2	West Africa.
		25	North-American Indians.
		27	
<i>Episcopal Missionary Society,</i>	1820	2	Mediterranean.
		1	North-American Indians.
		3	
<i>New Haven Ladies Greek Association,</i>	1830	1	Mediterranean.
<i>Western Foreign Missionary Society,</i>	1832	3	Western Africa.
		2	Northern India.
		2	North-American Indians.
		7	
		603	

NUMBER OF MISSIONARIES IN VARIOUS PORTIONS OF THE WORLD.

<i>Portions of the world.</i>	<i>Population.</i>	<i>Mission- aries.</i>	<i>Portions of the world.</i>	<i>Population.</i>	<i>Mission- aries.</i>
West Africa,	Unknown	14	Western India,		15
South Africa,	do.	62	Southern India,	120,000,000	43
African Islands,	4,200,000	6	Northern India,		64
Countries approached by the Mediterranean,	60,000,000	54	Siberia,	3,500,000	3
			Burmah,	11,000,000	4

Siam,	2,000,000	4	Patagonia,	Unknown	2
Malayan Peninsula,	Unknown	5	Guiana and West Indies,	3,500,000	129
China,	300,000,000	4	North-American Indians,	2,000,000	73
Ceylon,	1,500,000	30	Labrador,		17
Indian Archipelago, }	25,000,000	5	Greenland,		16
Australia,		10			
Southern Pacific,		19			603
Northern Pacific,	200,000	24			

In looking at the unevangelized part of the human family in larger masses, it will be seen that

	Population.	Missionaries.
Europe has		17
Africa and African Islands,	114,000,000	89
Asia. (Continental)	550,000,000	172
Ceylon, Indian Archipelago, and Australia,	25,000,000	45
Polynesia,	500,000	43
America, including the West Indies, Greenland, and Labrador,	30,000,000	237
		<u>603</u>

Making some allowance for missionaries who have been omitted, and for others who have been sent out by societies since the documents from which the foregoing summary has been gathered were published; and including lay missionaries, who are employed as exhorters and catechists, and also native preachers, the whole number of persons employed directly in giving religious instruction to unevangelized nations, will not probably vary far from *seven hundred*.

MISSION PRESSES.

London Missionary Society,	1	Madagascar.
	1	Mediterranean.
	1	Southern India.
	1	Malacca.
	<u>4</u>	
Church Missionary Society,	1	Mediterranean.
	1	Ceylon.
	<u>2</u>	
Society for Promoting Christian Knowledge,	1	Southern India.
British and Foreign Bible Society,	1	Southern India.
Serampore Baptists,	1	Northern India.
American Board of Commissioners for Foreign Missions,	1	Smyrna.
	1	Beirut.
	1	Western India.
	1	Ceylon.
	1	Sandwich Islands.
	<u>5</u>	
American Baptists,	1	Burmah.
	<u>15</u>	

SEMINARIES FOR EDUCATING TEACHERS AND PREACHERS.

Church Missionary Society,	1	Western Africa.
	2	Southern India.
	1	Northern India.
	<u>4</u>	
Society for Promoting Christian Knowledge,	2	Southern India.
	1	Northern India.
	<u>3</u>	
London Missionary Society,	2	Southern India.
	1	Malacca.
	<u>3</u>	
Serampore Baptists,	1	Northern India.
American Board of Commissioners for Foreign Missions,	1	Ceylon.
	1	Sandwich Islands.
	<u>2</u>	
	<u>13</u>	

No correct estimate can be formed of the whole number of converts, or of the pupils who are receiving instruction in mission schools.

American Board of Commissioners for Foreign Missions.

As the principal parts of the Annual Report of the Board were published in the number of this work for December, of the last volume, including all the statistics respecting the several missions, given in that document, it seems necessary to insert here only a very brief view of the Board and the missions under its patronage, for the accommodation of new subscribers, and for general reference.

THE BOARD.

The original members of the Board were appointed by the General Association of Massachusetts, convened at Bradford, in June 1810. The Board was organized in Farmington, in the State of Connecticut, in the following September, and was incorporated by the legislature of Massachusetts in June, 1812. In September, 1826, the United Foreign Missionary Society was identified with the American Board of Commissioners for Foreign Missions. It now consists of 74 members, elected according to the Act of Incorporation, residing in 15 of the states of the Union; of whom 29 are laymen, ten are presidents of Colleges, and nine are professors in Theological Seminaries: 36 are connected with the Presbyterian, 30 with the Congregational, seven with the Reformed Dutch, and one with the Associate Reformed Church.

The number of Corresponding Members is 22 of whom six reside in this country and 16 in foreign parts. There are also 1,137 Honorary Members, constituted such, if laymen, by the payment of \$100, and if ministers, of \$50 each, at one time.

Domestic Operations.

EXECUTIVE BUSINESS.—The executive business of the Board is transacted by a *Prudential Committee*, consisting of seven gentlemen, of whom four are laymen, three *Secretaries for Correspondence*, a *Treasurer*, and *General Agents*.

Duties of the Prudential Committee.—The Prudential Committee meet statedly once a week, and oftener, if circumstances require, give directions respecting the more important correspondence; appoint missionaries, assistant missionaries, and agents; assign them their fields of labor; direct as to the investment of funds; authorize expenditures; examine the Treasurer's accounts; receive reports from the Secretaries, Treasurer, agents, and missionaries; and annually make a report to the Board of their own proceedings, and of the general state and prospects of the missions.

Duties of the Secretaries.—On the Secretaries devolves the correspondence, foreign and domestic, (except what relates to the pecuniary concerns of the Board;) the editing of the *Missionary Herald*; the preparation of the Annual Report, Missionary Papers, Instructions to Missionaries, and other public documents; the general superintendence of missions; the obtaining and directing of missionaries and agents; the collecting of information which shall lead to the establishment of new missions and the enlargement of those already established; the preparation of business for the Prudential Committee—together with the constant, necessary personal intercourse with the friends of missions from all parts of the country.—The Secretaries are, also, often called from the Missionary Rooms to transact business of the Board in different places, and to visit missionary stations.

Duties of the Treasurer.—On the Treasurer is devolved the correspondence relating to the pecuniary concerns of the Board; keeping the accounts; purchasing, and forwarding all supplies for the several stations; giving directions for sending the *Missionary Herald* and Reports of the Board to societies and donors; sending publications to missionaries and foreign correspondents; the preparation of the monthly lists of donations, with various other duties of a similar nature.

Duties of General Agents.—They will visit as often as practicable the several portions of their respective fields, diffusing information on the subject of missions to the heathen, by preaching and addresses, conversation, distribution of Missionary Papers and other publications, organizing associations and auxiliaries, and attending their annual meetings, and in various other ways co-operating with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world. There are now three General Agents.

PUBLICATIONS.—During the last year the Board has published and circulated the annual sermon before the Board; two thousand five hundred copies of the *Annual Report* for 1832, 200 pages; fourteen thousand copies of the *Missionary Herald*, a monthly periodical, of 476 pages, containing at large the proceedings of the Board and accounts from its missions, together with a general view of other benevolent operations; also eight numbers of the *Monthly Paper*, with engravings, circulated with the Herald; eleven numbers of Missionary Papers, which, together with 81,000 extra copies of the Monthly Papers, and other tracts and addresses, make the number of copies of publications issued by the Board, in this country, during the past year, and to a great extent put into circulation, amount to about three hundred and fifty thousand.

RECEIPTS AND EXPENDITURES.—The total receipts of the Board during the last year were \$145,844 77; which, together with \$6,677 64 remaining in the treasury at the close of the previous year, and 17,920, received from various societies for printing Bibles and tracts in foreign languages and otherwise aiding the missions of the Board, make the whole amount of the disposable funds for the year ending the first of September, 1833, \$170,444 41. The expenditures of the Board were \$149,906 27; adding \$17,920, expended for other societies, \$167,828 27.

MISSIONS.

The Board have missions in *Greece, Smyrna, Syria, and Constantinople*, and missionaries are now on their way to establish missions among the *Nestorians* in Persia, and at *Broosa* in Asia Minor; in the Presidency of *Bombay*, and in the Island of *Ceylon*, in India; in *Siam, China*, and the *Indian Archipelago*; at the *Sandwich Islands*; and missionaries are on their way to establish missions in *Western Africa* and in *Patagonia*, in South America; and among ten tribes of the *North American Indians*.

GREECE. 1827.

Designed for the Independent Greeks; population 1,000,000.

Athens—1827.—Jonas King and Elias Riggs, *Missionaries*; and their wives: employed in establishing schools, distributing books and giving Christian instruction. 4 schools—250 pupils.

CONSTANTINOPLE. 1831.

Greeks and Armenians, in Constantinople and the vicinity; population, Greeks 200,000, Armenians 100,000.

William Goodell and H. G. O. Dwight, *Missionaries*; and their wives.

Thirty schools, containing above 2,000 pupils, have been established through the influence of the mission, and large numbers of school-books, tracts, and portions of the Scriptures distributed; \$1,000 has been appropriated to aid the German Armenian Mission in Asiatic Russia.

Jews, in Turkey; numbers in Constantinople from 40,000 to 80,000, speaking a mixture of the Spanish and Hebrew languages.

William G. Schauffler, *Missionary*. 1832.

Broosa.—A city of Asia Minor, containing 85,000 inhabitants; 60 miles N. E. from Constantinople.—Thomas P. Johnson and Benjamin Schneider, *Missionaries*, and their wives, are now on their way to commence this mission.

SYRIA. 1821.

Labors directed principally to the various Roman Catholic sects; population unknown.

Beyroot—1821.—Isaac Bird, Eli Smith, George B. Whiting, and William Thompson, *Missionaries*, and Asa Dodge, *Missionary Physician*; with their wives.

Jerusalem.—It has been decided to form a station at Jerusalem, and Mr. Thompson has probably already removed thither.

SMYRNA. 1833.

The Printing Establishment for the Mediterranean missions, commenced at Malta, 1822, has recently been divided, and one portion removed to Smyrna, and the other to Beyroot.

Daniel Temple, *Missionary*; Homan Hallock, *Printer*, and their wives.

NESTORIANS IN PERSIA. 1833.

A nominally Christian sect; population 70,000.

Justin Perkins, *Missionary*, and his wife, are now on their way to commence this mission; and a *Missionary Physician* will be associated with them as soon as he can be obtained.

BOMBAY. 1714.

Designed for the Mahrattas, on the Island of Bombay and the adjacent continent, estimated at about 12,000,000, of whom 150,000 or 200,000 are on the island.

City of Bombay—1814.—D. O. Allen, Cyrus Stone, William Ramsey, *Missionaries*; William C. Sampson, *Printer*; Mrs. Stone, Mrs. Ramsey, and Mrs. Sampson, and Cynthia Farrar, *Superintendent of Female Schools*.

Ahmednuggur—1831—on the continent, 175 miles north of east from Bombay.

Hollis Read, George W. Boggs, *Missionaries*; and their wives; and Babajee, *Native Assistant*.

CEYLON. 1816.

Designed for the people speaking the Tamil language, occupying the district of Jaffna, on the north part of the island, and the southern parts of Hindoostan, estimated at 10,000,000.

Tillipally.—Levi Spaulding, *Missionary*, and wife.

Native Assistants.—Charles Hodge, *Catechist*; Jordan Lodge, *Reader*; Seth Payson, *Assistant*; Devasagayam, Paramonthy, *Chaplain, Readers and Visitors of Schools*.

Batticotta.—Benjamin C. Meigs and Daniel Poor, *Missionaries*, and their wives.

Native Assistants.—Gabriel Tissera and Nathaniel Niles, *Native Preachers*; Ebenezer Porter, *Assistant*; Ambalavanam, *Superintendent of Schools*; Vaylaythen, *Reader*; S. Worcester, H. Martyn, G. Dashiell, J. Codman, J. P. K. Henshaw, *Superintendent of Classes and Teachers in Seminary*; J. DeWitt Henry, *Teacher of English School*; Sanmoogam, Jyrepully, and Thompson, *Tamil Masters*.

Oodooville.—Miron Winslow, *Missionary*.

Native Assistants.—Charles A. Goodrich, *Native Preacher*; Nathaniel, *Catechist*; J. B. Lawrence and Cyrus Kingsbury, *Readers*; R. W. Bailey and Joshua, *Teachers of the Female Central School*.

Panditeripo.—John Scudder, M. D., *Missionary*, and wife.

Native Assistants.—J. W. Coe, John Cheesman, W. Hopton, Jos. Clay, Sethumporapully, Samuel and S. P. Brittain, *Assistants and Readers*; Sandera Sageren, *Superintendent of Schools*.

Manepy.—Henry Woodward, *Missionary*, and wife.

Native Assistants.—Sinnatamby, *Catechist*; Tamben, Catheraman, and Asa Bockers, *Readers*; Edward Warren, *Assistant*; Levi Parsons, *Visitor of Schools*; Pringle, *Master of English School*.

George H. Aphthorp, William Todd, Samuel Huchings, Henry R. Hoisington, *Missionaries*, and Nathan Ward, *Physician*, with their wives,

embarked for this mission, in July; and J. R. Eckard, *Missionary*, and E. S. Minor, *Printer*, and their wives, in October.

SIAM. 1831.

Situated between the Burman empire and the peninsula of Malacca, containing a population of about 2,000,000.

David Aheel, Charles Robinson, and Stephen Johnson, *Missionaries*; Mrs. Robinson and Mrs. Johnson.

CHINA. 1830.

Population 500,000,000.

Canton—1830.—Elijah C. Bridgman and Ira Tracy, *Missionaries*; Samuel Wells Williams, *Printer*.

INDIAN ARCHIPELAGO. 1833.

Especially, Sumatra, Java, Celebes, Sulu Islands, Moluccas, and Borneo, lying southeast of the peninsula of Malacca, and containing together about 20,000,000 of pagans and Mohammedans. The first object is exploration.

Samuel Munson and Henry Lyman, *Missionaries*, and their wives.

SANDWICH ISLANDS. 1820.

In the Pacific Ocean, N. lat. 20; W. long. 155. Population 180,000.

HAWAII.

Kailua.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

Kauai.—Samuel Ruggles and Cochran Forbes, *Missionaries*, and their wives.

Hilo.—Joseph Goodrich, Sheldon Dibble, and David B. Lyman, *Missionaries*, and their wives.

Waimea.—Dwight Baldwin and Lorenzo Lyons, *Missionaries*, and their wives.

MAUI.

Lahaina.—William Richards, Lorain Andrews and Ephraim Spaulding, *Missionaries*; Alonzo Chapin, *Missionary Physician*; and their wives; and Miss Maria C. Ogden and Miss Mary Ward.

Waikuku.—Jonathan S. Green, *Missionary*, and wife.

MOLOKAI.

Kalahe.—Harvey R. Hitchcock, *Missionary*, and wife.

KAHU.

Honolulu.—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerrot P. Judd, *Missionary Physician*; Levi Chamberlain, *Superintendent of Secular Concerns and Inspector of Schools*; and Andrew Johnson, *Associate Superintendent of Secular Concerns*; and their wives; Stephen Shepard and Edmund H. Rogers, *Printers*; and Mrs. Shepard.

Waialeale.—John S. Emerson, *Missionary*, and wife.

KAUAI.

Waimea.—Samuel Whitney and Peter J. Gulick, *Missionaries*; and their wives.

Reuben Tinker, William P. Alexander and Richard Armstrong, *Missionaries*, and their wives, not designated.

PATAGONIA. 1833.

An extensive country at the southern extremity of South America, occupied by the aboriginal inhabitants; population unknown.

William Arms and Titus Coan, *Missionaries*.

WEST AFRICA. 1833.

Liberia and Cape Palmas, including the intervening coast; with special reference to the native tribes on the coast and in the interior, whose numbers and condition are little known.

John L. Wilson, *Missionary*; and Stephen R. Wyncoop, *Assistant*.

CHEROKEES.

EAST OF THE MISSISSIPPI. 1817.

Situated in the northern part of the State of Georgia, the western extremity of North Carolina, a part of Tennessee south of the Tennessee river, and the northwest corner of Alabama. Population about 15,000.

Brainerd.—1817.—John C. Ellsworth, *Teacher and Catechist*, and *Superintendent*; John Vail, *Farmer*; Ainsworth E. Blunt, *Former and Mechanic*; and their wives; and Delight Sargeant, *Teacher*.

Carmel.—1820.—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

Creek Path.—1820.—William Potter, *Missionary*; Mrs. Potter; Erminia Nash, *Teacher*.

Willstown.—1823.—William Chamberlin, *Missionary*; Mrs. Chamberlin, Mrs. Hoyt, Anna Hoyt, and Nancy Thompson, *Assistants*; John Huss, *Native Preacher*.

Hawcis.—1823.—Elihu Butler, *Physician and Catechist*; Mrs. Butler; Catherine Fuller, *Teacher*.

Candy's Creek.—1824.—William Holland, *Teacher and Catechist*; Mrs. Holland; Stephen Foreman, *Native Preacher*.

New Echota.—1827.—Samuel Austin Worcester, *Missionary*; Mrs. Worcester; Sophiah Sawyer, *Teacher*; Elias Boudinot, *Native Assistant*.

ARKANSAS CHEROKEES. 1820.

West of the Arkansas territory, north of the Arkansas river, and between that and the Canadian. Population 5,000.

Dwight.—1820.—Cephas Washburn, Henry R. Wilson, and Jesse Lockwood, *Missionaries*; James Orr, *Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; Aaron Gray, *Mechanic*; Mrs. Washburn, Mrs. Lockwood, Mrs. Orr, Mrs. J. Hitchcock, Mrs. A. Hitchcock; Ellen Stetson, Cynthia Thrall, and Esther Smith, *Teachers and Assistants*.

Mr. Wilson is expected soon to remove to the Choctaws.

Fairfield.—1827.—Marcus Palmer, *Missionary and Physician*; Mrs. Palmer; Jerusha Johnson, *Teacher*.

Forks of Illinois.—1829.—Samuel Newton, *Teacher and Catechist*, Mrs. Newton.

CHICKASAWS. 1821.

Population about 3,000, occupying the northern quarter of the State of Mississippi.

Monroe.—1821.—and Tokshish.—1825.—Thomas C. Stuart, *Missionary*; Mrs. Stuart.

Tipton Co. Tenn., a Chickasaw school.—Hugh Wilson, *Missionary*, Mrs. Wilson, and Prudence Wilson.

CHOCTAWS. 1818.**EAST OF THE MISSISSIPPI.**

The country heretofore occupied by the Choctaws, and which has been the seat of the Choctaw mission, was the central part of the State of Mississippi, extending across the state from east to west, south of the Chickasaw country. This was sold by treaty to the United States, in 1830. The population was estimated at about 20,000. Most of the tribe have removed to their new country.

Mayhew—1819.—Cyrus Kingsbury, *Missionary*. Mrs. Kingsbury.

Yoknokchaw—1828.—Cyrus Byington, *Missionary*. Mrs. Byington.

CHOCTAWS ON RED RIVER.

The country to which the Choctaws have removed, is situated between the Arkansas and Red rivers, and west of the Arkansas territory. Population now from 10,000 to 15,000.

Bethabara—1832.—Loring S. Williams, *Missionary*, and his wife; Eunice Clough, *Teacher*.

Wheelock—1832.—Alfred Wright, *Missionary*; Samuel Moulton, *Teacher and Mechanic*; and their wives.

Clear Creek—1833.—Ebenezer Hotckin, *Catechist*, and his wife; Anna Burnham, *Teacher*.

Matthias Joslyn, *Teacher*, and his wife. Mr. Wilson, *Missionary*, from Dwight, is about to commence a new station with Mr. Joslyn.

CREEKS. 1832.

Occupying the country on both sides of the Arkansas river, above the mouth of the Verdigris. The population of the whole tribe is estimated at about 20,000; the larger part of whom still reside on their lands in the eastern part of the State of Alabama.

—1832.—George L. Weed, *Physician*, Mrs. Weed.

—1833.—John Fleming, *Missionary*, Mrs. Fleming.

OSAGES. 1820.

A migratory tribe, possessing a strip of country, 50 miles wide, west of the State of Missouri, and about half way between the Missouri and Arkansas rivers. Number 8,000 to 8,000.

Union—1820.—William F. Vaill, and William B. Montgomery, *Missionaries*; Abraham Redfield, *Teacher and Mechanic*; and their wives.

Hopefield—1823.—William C. Requa, *Farmer and Catechist*.

Boudinott—1830.—Nathaniel B. Dodge, *Missionary*, and his wife.

Harmony—1820.—Amasa Jones, *Missionary*; Daniel H. Austin, *Steward and Mechanic*; Samuel B. Bright, *Farmer*, and their wives; Richard Colby, *Mechanic*; John H. Austin, *Teacher*; Mary Etris, Elvira G. Perkins, and Mary B. Choate, *Teachers and Assistants*.

STOCKBRIDGE INDIANS. 1828.

Occupying a small tract on the Fox river, east of lake Winnebago, 20 or 25 miles southwest from Green Bay, west of lake Michigan. Population 250 or 300.

Cutting Marsh, *Missionary*.

MACKINAW. 1823.

An island in the Straits connecting lakes Huron and Michigan; the station designed principally for a boarding-school for the children of Ojibwas and other Indians, west and northwest.

William M. Ferry, *Missionary*, and his wife; Chauncey Hall, John L. Seymour, Eunice O. Osmar, Elizabeth M'Farland, Hannah Goodale, Matilda Hotchkiss, Persis Skinner, and Jane B. Leavitt, *Teachers and Assistants*.

Abel L. Barber, *Missionary*, and his wife, destined to a new station among the Ojibwas or Ottawas, are spending the winter at Mackinaw.

OJIBWAS. 1820.

A tribe of migratory Indians, occupying the country between lake Superior and the head waters of the Mississippi river; number unknown.

La Pointe—1830.—An island near the southwest extremity of lake Superior, about 400 miles west from Mackinaw.

Sherman Hall, *Missionary*; John Campbell, *Mechanic*; and their wives; Helia Cook and Sabrina Stevens, *Teachers and Assistants*.

Yellow Lake—1833.—150 or 200 miles southwest from La Pointe, and nearly the same distance from St. Peter's, on the Mississippi.

Frederic Ayer, *Catechist*; Mrs. Ayer; and Hester Crooks, *Native Teacher*.

Sandy Lake—1832.—on the eastern bank of the Mississippi river, 250 miles above the mouth of the St. Peter's river.

Edmund F. Ely, *Teacher and Catechist*.

Leech Lake—1833.—West of the Mississippi river, 110 miles northwest from Sandy Lake.

William T. Bontwell, *Missionary and Teacher*.

MAUMEE. 1822.

In Wood Co., northwest part of Ohio, on the Maumee river, 26 miles from its mouth; designed for a remnant of the Ottawa Indians, amounting to 600 or 700, heretofore occupying reservations on this river.

Isaac Van Tassel, *Missionary*, and his wife; William Culver, *Teacher*; and a female Assistant.

NEW YORK INDIANS.

Remnants of the Six Nations, consisting principally of Senecas, Tuscaroras, and Onondagas; amounting in all to nearly 3,000; occupying five reservations, in the western part of the state.

Tuscarora—1805—7 miles northeast from Niagara Falls.

Joel Wood, *Missionary*, Mrs. Wood; Elizabeth Stone, *Teacher*.

Seneca—1811—4 miles east of Buffalo.

Asher Wright, *Missionary*; Mrs. Wright; Ase-nath Bishop, and ——— Martin, *Teachers*.

Cattaraugus—1822—25 miles south of Seneca. Asher Bliss, *Missionary*, and his wife; and Relief Thayer, *Teacher*.

Alleghany—Mr. Wilcox, *Teacher*, and wife, Church organized 1830. It is expected that a missionary will soon be sent to this place.

TABLE

OF

STATIONS, MISSIONARIES, CHURCHES,

AND

SCHOOLS.

MISSIONS.	NAMES OF STATIONS.	NUMBER OF MISSIONARIES & ASSISTANTS.								SCHOOLS.	Pupils.	Churches.	Members.		
		Stations.	AMERICANS.					NATIVES.						Total.	
			Preachers.	Physicians.	Teachers.	Printers.	Farmers, &c.	Females.	Preachers.						Assistants.
MEDITERR'N.	Greece	1	2					2		4	8	4	250		
	Constantinople . .	2	4					4		1	9	12			
	Jews in Turkey . .	1	1								1				
	Nestorians	1	1					1			2				
	Syria	2	5					5		1	11				
	Smyrna	1	1			1		2		1	5				
IN- DIA.	Bombay	2	6			1		7		1	15	34	1400	2	23
	Ceylon	5	11	1		1		12	3	38	66	82	3750	5	203
S. E. ASIA.	Siam	1	3					2			5				
	China	1	2			1					3				
	Ind. Archipelago .	2						2			4				
	Sandwich Islands	10	24	2	2	3		31			62	400	50000	10	547
	Patagonia . . .		2								2				
	Africa		1							1	2				
N. AMERICAN INDIANS.	Cherokees . . .	7	4	1	2			16	2	1	23	7	199	7	262
	Ark's. Cherokees .	3	4		2			11			20	5	141	1	86
	Chickasaws . . .	2	2					3			5	2	50	1	90
	Choctaws	2	2					2			4			1	100
	Red River Choc. .	3	2		3			7			12	5	150	2	218
	Creeks	1	1	1				2			4	1	15	1	10
	Ossages	4	4		1		5	10			20	1	50	2	20
	Stockbridges . .	1	1								1	1	35	1	64
	Mackinaw	1	2		2			8			12	1	100	1	60
	Ojibwas	4	2		2		1	5		1	11	3	45	1	
	Maumee	1	1		1			2			4	1	31	1	20
	N. Y. Indians . .	4	3		2			7			12	5	140	4	208
		60	93	5	17	7	11	141	5	49	328	554	56356	40	1916

*Two of these missionaries and their wives are on the way to commence one of these stations.

†About 30 Lancasterian schools have been established in Constantinople and the vicinity, since the mission was begun, and principally owing to its influence and aid in books &c., embracing about 2,000 pupils.

‡The missionary and his wife are now on their way.

Four of the missionaries are regularly educated physicians, and six others have prosecuted medical studies to such an extent as to render them highly useful in that capacity.

Where no teachers are mentioned, the schools are taught by females, or by native teachers.

Bombay.

EXTRACTS FROM THE JOURNAL OF A
TOUR PERFORMED BY MR. RAMSEY ON
THE CONTINENT.

[Continued from vol. xxix, p. 398.]

Allebag.

Dec. 15, 1832. On my way to Allebag, while passing a house on the road side, I heard a cry of distress, and turned aside to see what was the matter. On entering the house I found a young woman lying on her back on the floor, and a Hindoo doctor by her. What her sickness was, I could not learn. She was certainly very ill. The doctor had just finished the operation of blistering her on the stomach. This he did by heating a piece of an earthen vessel in the fire, and then applying it suddenly to the skin. The application of the heated piece of the vessel, caused the shriek which I had heard. The effect of this mode is the same as blister produced by flies, and is both a *shorter* and a *cheaper* mode of performing the operation. Blistering in this manner is quite common in this country among the Hindoos. The knowledge which the Hindoos have of medicine is extremely limited, and even the little they have, is mixed up with their religious notions, so that they cannot bear the idea of relinquishing any mode of practice which has age for its authority, lest it infringe on the rules of their caste. They have a peculiar aversion to taking any European medicines. In Bombay, however, there are some who will take such medicines as oil, salts, laudanum, peppermint, etc., but will seldom trust themselves in the hands of European physicians. One would think that their avarice would lead them to do so, if nothing else had the effect. But no; they would rather pay a heavy bill to their own doctors, (which is generally done before the medicine is given,) than receive gratuitous medicine from Europeans. Poor benighted Hindoos! How sunken in superstition, and how completely are they in the dark both as to their temporal and eternal welfare. For a pain in the leg, a common cure is to burn a ring all round the leg, which is done by a piece of hot iron.

Reached Allebag after sunset. After a little delay I had permission to occupy the government bungalow, which stands in an airy place on the sea-shore. The jumutdar, or the captain of the troop of horse in Allebag, called to see how I was

situated, having previously given orders to his servants to have the bungalow swept out clean. He appears to be a man of kind feelings, and of good manners. I was much pleased with his kindness, and the interest he took in having things comfortable for my accommodation.

15. As this day is the Sabbath of the Lord, I thought it best to remain in the bungalow, and spend the day in retirement. I therefore did not go out among the natives to distribute tracts, or to converse with them. A few called upon me, and to them I gave tracts.

A court was held to-day. The young king and his attendants were present, and a large concourse of people; but as it was the Sabbath I did not attend to witness the proceedings. The firing of cannon and the beating of drums announced the approach of the king.

The poor man whom I saw in chains on my former visit, called upon me to-day. He is still in chains, and when he will be released he knows not. He is nearly naked, has no work to do, but goes from house to house, begging his morsel. I gave him a tract which he read quite fluently. As he denied being guilty of the crime alleged against him, and as I had no concern about that, I endeavored to convince him that he had sinned against God; and that without faith in Jesus Christ and repentance, he could not be saved from hell. He listened attentively and bowed assent to what I said, without feeling, perhaps, any more desire for the religion of Christ than before. Duty, however, is mine, and the consequence I leave with God.

17. Examined the schools this morning. In the Hebrew school there were 45 children, 27 of whom were principally engaged in learning Hebrew. The boys in the first and second classes read it very well, but they have little or no knowledge of the meaning of the words. The teacher himself, although a Jew, has not, I find, sufficient knowledge of the language to be a proper instructor. Besides this, the knowledge of the Hebrew is of so little real importance to the Jewish children, that it becomes a question whether the school should not be changed into a school for giving instruction principally in the Mahratta language.* Twenty-two of the boys could read the Mahratta tolerable well, and as this is their native language they understand something of what they read. I was

* This was afterwards done.

pleased with the progress the boys have made in knowledge, and find that the Jewish boys in particular, in this school, have a better knowledge of Scripture history than the boys in our other schools. Much depends on the teacher. If he be faithful, much good will result; but if not, we cannot hope for much. The word of God, however, if retained in the minds of the children, will have an effect, if not to bring them to Christ, at least to enlighten them in the knowledge of the truth.

Went into the village and distributed some tracts among the people. I found no opposition from any, but on the contrary many who seemed willing to talk about the tracts I gave them and the religion they taught.

In the evening I took a copy of the different kinds of tracts I had with me, and went to pay my salaam to Babajee, the minister of state; but he happened to be absent in the fort. I saw his brother Dada, and to him I gave the tracts, having informed him who I was, and what was my employment. I found him in his garden surrounded by a number of workmen, to whom he was giving orders concerning the work to be done. His horse, richly caparisoned, stood by the gate, and also eight or ten native soldiers equipped with swords and spears. He treated me with respect, but as I saw he was busy I remained with him only a few minutes. His brother has been furnished with a copy of the New Testament, and many other tracts besides those I left to-day, by other members of our mission.

They may feel disposed to read the word of God after a while, and if so, they have it near at hand.

From Allebag to Revadunda.

Dec. 18. Early this morning after breakfast I left Allebag for Revadunda. I walked as far as Nagow (or Nagaum,) about three miles, where we have a school. I staid there till the evening, examined the school thoroughly, and supplied the children with books. The teacher is a Jew, and the school so far as numbers are concerned, is in a flourishing state under his care. I was enabled to give away a few tracts to those of the villagers who happened to pass by the school-room while I remained.

On my way to Nagow, I saw perhaps more than a hundred stones of different sizes set up on the road side, on the tops of which a little red paint was placed. These are the gods to which the travel-

lers bow down as they go along. Some times the traveller stops, takes off his shoes, bows to the stone, and, muttering a prayer, puts on his shoes and moves on. At other times he merely bows his head, having raised to it both his hands, and mutters the name of some god. This, in fact, is the principal part of their worship. Those who are not so much pressed with business, take more time for their worship.

Near a large temple on the road-side I saw a woman perform the ceremony of *pru-duk-shee-na*; i. e. the circumambulation of an idol, tree, or brahmin. In the present case the ceremony was after this manner. A large *pim-purl* tree, or Indian fig, stands near the temple. Around it a wall of hewn stone is built to the height of about four and a half feet. This is filled up with stones and clay, and levelled so as to make a smooth walk all around the tree. The diameter of this circular walk is about twenty feet. The woman, after having bowed down before the idol in the temple, and having made her offering of flowers to the god, ascended the elevated walk, and commenced the round, taking care to have her right side towards the tree, and to drop a bead of the rosary she had in her hand, every time she completed the circumference. During this time she kept repeating the names of her gods with great rapidity. She walked so long and so quickly, that I was astonished she did not become light-headed and fall down. This was done to obtain *righteousness*. When I came near to her I requested her to leave off her work, as it was not only fatiguing, but also useless; for righteousness could not be obtained in that way, Jesus Christ being the only Savior of men, and he has righteousness for us. While I spake that to her, she only quickened her pace, and muttered her prayers the louder. A brahmin, perhaps the officiating priest, came out of the temple with a little pot and other sacred vessels in his hands. I asked him what she (the woman) was doing. He replied, worshipping. I told him it was useless, and asked how could walking round a tree take away sin. He gave his head a toss to one side, and went away. I looked at the woman a while longer, and then went on, leaving her still engaged in circumambulating the tree.

As I walked on, I could not but feel sad at the thought that so many poor heathen are going down to hell, while they are laboriously working their way, as they think, to heaven. So far as external evidence goes, there can be no

doubt of this woman's sincerity, and of the sincerity of many others in their worship; but sincerity in the belief of a lie, will never save a sinner. Oh that they were wise! that they would consider their latter end before it be too late.

In the evening, having obtained a small ox cart, I fixed my chair which I had brought with me in it, and thus having a pretty comfortable seat, I set off for Revadunda, Suckaba being seated by me. The road being rough, and the oxen unruly, I did not go far before my chair broke. We had to slacken our pace. The riding in such a style is generally more wearisome to me, than walking. It does not, however, exhaust my strength. After riding about a mile and a half, we stopped at a shop on the road side. Here I got two cocoa-nuts, and drank the water contained in them. It was refreshing. The water tastes very much like that which flows from the tapped maple-tree in America, but not quite so sweet. It is considered a healthy drink. The meat of the cocoa-nut is also pleasant to the taste, and nourishing if it be tender and pulpy. For the cocoa-nuts I gave one pice a piece, or about a cent. At this shop several people were assembled to purchase rice, etc. To all who could read, I gave tracts, and spoke with them about the way of salvation through Christ. The shopkeeper and his family understood me well, as they are Jews. I told them that Jesus was *their* Messiah; but I feel sure they did not believe me. But "what if some do not believe?"

Reached Revadunda in the evening, and went directly to the teacher's house, where I took lodgings while in the village. The teacher and his family were glad to see me again, and gave me a hearty welcome.

Revadunda and Agra.

Dec. 19. This morning I examined the school in Revadunda. I found in it 100 boys. All the large boys in the first and second classes read well. They gave intelligent answers to the questions proposed to them concerning Christ. They know what is right, but as there is no one to enforce duty upon them, and to lead them in the right way by example, they still continue in love with and practice their foolish superstitions.

After dinner I walked to the village of Agra, about two miles distant from the teacher's dwelling, and examined the school which we have there. This school is yet small, but is increasing in impor-

tance, and in the number of its pupils. While examining the scholars, a number of the villagers collected in the school-room and listened attentively to all that was said. I observed the smile of gratification upon the faces of many of the parents, while their children answered correctly the questions proposed to them, and repeated their lessons. In this village I was informed that there are 1,500 inhabitants, and no other school besides the one under our care. They have not generally felt as yet that learning is of importance to them, and therefore are not very solicitous to send their children to school. The cause, however, is gradually gaining ground, and the time is approaching when the children in the villages, and in the country, will be instructed, and will learn the fear of the Lord. I supplied all the readers in the school with tracts, as a reward of their industry. All those who could read among the spectators were also supplied with tracts. The demand I am sorry to say was small. Indeed there are but few people in these villages, compared to the whole population, who are able to read. The brahmins and their sons are exceptions, as they are all taught to read and to write.

On my way to Agra, I was met by a young man, who asked for a book. I refused at first, supposing I should not have enough for the village. He replied, "I can read, and will you not give me a book?" Very well, said I, you shall have one. I gave him one, and told him to call at the teacher's house, and I would give him more. On my return, I found him waiting for me. I had considerable conversation with him as to his situation as a sinner, and the way of salvation. He told me that since he had heard the gospel preached by one of our missionaries, two years ago, he had not worshipped idols; that he had thrown his own away, and was determined never to worship them again. He was afraid of his parents and of his people, and in consequence of that had not dared to renounce Hindooism *openly* and embrace Christianity. But he did not fear to say in the presence of several Hindoos who were assembled in the teacher's verandah to hear instruction, that he had thrown his idols away, and would worship them no more. After much conversation with him and others, the parable of the barren fig-tree was explained, and enforced. The young man listened attentively, but before the discourse was concluded he turned aside his head and wept. He evidently was brought to a stand, and I have no doubt, if all restraint arising from fear

of caste, etc. were removed, he would not hesitate a moment publicly to renounce Hindooism, as he evidently has no faith in it at the present time. Still he would not be a Christian unless truly converted.

There are at present many things to hinder those who are awakened in a degree from prosecuting their inquiries on the subject of religion. But when a few shall have been brought into the fold of Christ, and shall be brought together so as to form a society among themselves, and to encourage one another, we may expect to see many openly renouncing Hindooism, although they do not embrace Christianity from the heart. May this time soon come.

The people remained in the verandah till nine o'clock at night, when being weary after a fatiguing day and a protracted conversation, I dismissed them. The young man alluded to above, had brought with him a companion to hear the word of God, and to accompany him in his walk home. They lit their torch and returned, having between two and three miles to walk. He promised to read the tracts I had given him, and to return to-morrow.

20. Examined the school in Revadunda again. A number of people were present, who heard the instructions given to the children. After the school was dismissed, several people remained. I entered into conversation with an image-maker. As a matter of course, he was warmly attached to the worship of idols. At first he said there was but one God. In this we were agreed, and also as to many of the attributes of the Deity. But when the conclusion was drawn that if there is but one God, then idols are no gods, and nothing but clay, wood, brass, etc., he found himself taken by his own concessions. Afterwards he said he could not tell how many gods there are. I told him that many of his people had no faith in their idols, and as a proof of it told him I had bought one of their gods for three rupees in Allebag. The idol was produced; he took it in his hands, put on his spectacles, and examining it closely, said it would require a month's labor to make so good a one. He valued it at 25 rupees. You see, said I, that this idol has been worshipped, for on its head you perceive the paint composed of sandal-wood, tumaie, saffron, etc. If the worshippers had had faith in the idol, why should they sell it? After a while all the people will throw away their idols, and will worship the true God, who is a spirit, in spirit and in truth. This idol

can save nobody, nor can faith in it save any one. Jesus Christ, of whom you have frequently heard, is the only Savior. The teacher of the school, who is a Jew, engaged with him in conversation, and exposed fully, in the presence of all the people, the folly of worshipping such things as his neighbor made, and for which he received money. Many of the people laughed at the absurdity of their conduct; but what can we do, said they? the brahmins and our shasters command us to do so. The idol-maker was not pleased because his craft was spoken against, and finally became quite enraged. The teacher seeing this, rose up and gave him his seat, and a pinch of snuff, and told him not to be angry, but to talk mildly on the subject. He became calm, and the conversation ended mildly. The idol-maker went away, neither pleased nor convinced by what he had heard.

I had another interview with the young man alluded to above. He told me that he had read one of the tracts I gave him to his father and brother, but they were not disposed to listen to his advice, and throw away their idols.

While walking through the village last evening, I saw a man sitting in his shop, reading one of the tracts I had given to him in the morning. A youth in another house I heard singing one of the hymns which is in the collection used in the schools. This shows that some at least do read the tracts given them, although when they receive them they may have neither time nor disposition to do so.

After dinner I procured a boat, and set off for Rhoay and Ashtamee. The teacher and the young Hindoo accompanied us to the boat.

We had a pleasant sail up the river, and reached Ashtamee at 12 o'clock at night. There were several passengers on board. One of them I found was unwell, and had for a month past been afflicted with running sores in his hand. The poor man was unable to work, and was now on his way home. Upon inquiry he told me that he had been in Bombay working for some months past, but that in consequence of his sins his god had afflicted him with disease, and that he was unable to work. He had tried every remedy he could think of, but all failing, he was going now to his village, Thulla, and to his god, with the hope of being cured. He believed that if he should sacrifice a chicken or a goat to his idol, and make other offerings of rice, flowers, etc. he would soon recover, and to do this was the object of his jour-

ney. I asked the people if they believed that the idol could heal him. They all replied in the affirmative, and began to mention this one and that one who had been healed by making offerings to their idols. Argument against these assertions was vain. This led to a general conversation upon the subject of idolatry. Suckaba, the Jew who accompanied me, took up the subject, and defended the truth of God against idolatry in an admirable manner. He showed clearly the folly of worshipping idols, and from the vile character of their gods Brumha, Vishnu, Siva, etc., proved to them that their religion must be false. He evidently had the best of the argument. They were all silenced. After he had shown them that their own works cannot save them, I endeavored to tell them of Jesus Christ the true Savior. They listened, but made no reply.

By this time night was drawing on, and all of us wrapped ourselves up in our bed clothes, and laid down to sleep. I slept soundly till the boat reached the shore, and then landed and went to the teacher's dwelling.

[To be continued.]

Asia Minor.

ASIA MINOR AS A FIELD FOR CHRISTIAN MISSIONS.

As this interesting country is about to be entered by the Board with a view to commencing permanent missionary stations in different parts of it, a general view of the field will be acceptable and useful. This will now be given, as exhibited in the Instructions of the Prudential Committee to Messrs. Johnston and Schneider, designated to Broosa, in the ancient Bithynia, the city to which Mr. Goodell made a tour in the spring of 1832. See vol. xxix, pp. 122, 153, 189.

The imperial warrior, who lately convulsed the civilized world with his ambitious schemes, always made himself thoroughly acquainted with the nations he designed to conquer. Their geography, numbers, government, character, and history he studied, as means to his favorite end, with the characteristic ardor of his great but perverted mind. Facts were the lights by which he marched his armies through Europe, and none were unsought, or deemed unimportant, which might affect the issue of a campaign, or a battle. And in this minuteness and accuracy of information, combined with a capacity to adapt the means at com-

mand to the end in view, lies the secret of practical wisdom.

Remember that you also are soldiers engaged in a warfare, and in a war of conquest. And though the contest be spiritual, of mind with mind and heart with heart, and your weapons spiritual, and rendered powerful by divine aid; yet is there the same demand for inquiry and information, the same scope and necessity for discretion and forethought, as there was in the military enterprises of Napoleon. Indeed to a very great extent your inquiries will relate to precisely the same classes of objects; though you will survey them from other points of view, associate them by different relations, and estimate them by another species of arithmetic and measurement.

Geographical View.

Your post of duty is to be in Asia Minor. In the middle parts of that peninsula, there rises an elevated terrace, about 60 leagues in breadth, bounded on the north by the mountain ridge of Olympus, on the south by the corresponding ridge of Taurus, and on the west by another, connecting Taurus with Olympus. This terrace, though by no means as lofty as the mountains which surround it, is elevated, and huge ranges of mountains are piled upon it, with extensive intervening plains.

Upon this great upland, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia, countries the names of which are rendered familiar to us by the New Testament. And there, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia.

From the ridges which support this high central region, the land descends irregularly, broken by mountains, towards the Mediterranean, the *Ægean*, and the Black Seas. Around, upon this extensive slope, were the countries of Cilicia, Pamphylia, Lycia and Caria, on the south; Lydia, Mysia and Troas, on the west; and Bithynia; Paphlagonia and Pontus, on the north; with nearly twenty cities mentioned in the sacred records of the Christian church.

Broosa, the city to which you are designated, is not named in the word of God, but is perhaps the most flourishing city in the dominions of the Grand Sultan. Situated in Bithynia, at the western base of Olympus, and of course at one of the angles of the terrace already described, it is eighteen miles from the Sea of Marmora, somewhat over a hundred miles from Constantinople by way of the

ancient cities of Nicomedia and Nice, and about one hundred and sixty miles from Smyrna. This city was the capital of the Turkish empire for 130 years previous to the taking of Constantinople. Surveying it from the sides of Olympus, with its mass of dwelling-houses, caravansaries, mosks, palaces, gardens, and fields of mulberry, and the rich plain beyond, all abundantly watered by the streams which issue from the neighboring ravines, Mr. Goodell was struck with the splendor of the scene, and pronounced it inferior to none, perhaps, in the Turkish empire, save only the imperial city.

Indeed the provinces of Asia Minor, for natural attractions, are to be numbered with the most favored portions of the earth. At present, notwithstanding the oppressive and even desolating influence of the government and of the dominant religion, they are estimated to contain upwards of 4,000,000 of people, and anciently the population must have been much greater. Asia Minor, when traversed by the apostle Paul, is said to have contained no less than 500 rich and populous cities, connected together by public highways substantially built and paved. There was Ephesus, whose temple of Diana was accounted one of the wonders of the world, at a time when the world was more distinguished for architectural wonders than it is now. There was the powerful and renowned kingdom of Lydia; and Sardis, its capital and the residence of a long line of monarchs. There was Ionia, noted for its arts and learning beyond all other portions of the globe, except perhaps the little state of Attica. There paganism and civilization, though opposed in nature, were associated perhaps in the highest degree possible. The doctrines and rites of polytheism were embellished and sustained by the highest efforts of wealth and genius. Art, learning, riches, power, policy, prejudice, the splendor of literature, and the force of genius, were all arrayed on the side of superstition; as if it were the intention of the all-wise God to demonstrate the baleful influence of mistakes concerning his nature upon mind in the highest stages of human cultivation. And never was the depravity of the human heart more developed.

Apostolical Mission to Asia Minor.

It was against these "things that are mighty" that the "weak things of the world" were arrayed, when the church of Antioch in Syria, at the command of the

Holy Ghost, sent a Christian mission into Asia Minor. That mission was composed of but two missionaries; one a young man from the schools of Tarsus and Jerusalem; the other a native of Cyprus, and perhaps more advanced in years. Behold them landing in Pamphylia, with a single attendant, and he, alarmed by the hardships and dangers of the enterprise, forsaking them almost immediately. And what was their object? Nothing less than to abolish the splendid ceremonies and bring contempt upon the numerous magnificent edifices of the religion of the country; to subvert a powerful priesthood, upheld by an interested government and by thousands of interested artificers and tradesmen in every city of the land; in short, to effect a vast change in the religion, character, habits, and condition of the whole people. And what means had they to effect so mighty a revolution? Had they the powerful agency of the printing-press? Had they Bibles, and tracts, and school-books, to scatter by thousands among the people; and schools, and science, and a well-devised system of education? No such thing. They depended almost wholly upon the blessing of God on their personal exertions as preachers of the gospel; and in the exercise of this gift, and depending on that grace, they passed from city to city, and from province to province; and though they nowhere rendered the new religion predominant, they everywhere inflicted a wound upon the old which ultimately proved mortal.

Take another view. Behold this same young missionary from Cilicia entering the port of Ephesus in a Corinthian galley, accompanied by two mechanics as lay helpers. Why come to that illustrious metropolis of Asia? While descending, with his companions, from the Corinthian vessel, and mingling with the crowd, suppose that some sage of Ionia was standing by, and was told that these persons were come to render the temple of the great goddess Diana despised, whom all Asia and the world worshipped. With what scorn would he have regarded such chimerical enthusiasts! And yet, in the space of four years, through the blessing of God on the labors of these missionaries and those of a young and eloquent preacher from Alexandria, the danger of this very result, by common consent of the inhabitants, had become most imminent. And how greatly was the end disproportioned to the means—doubtless that the excellency of the power might be seen to be of God, and not of man. And thus it was everywhere in Asia Mi-

nor. The laborers were very few, and the harvest very great. Not more than a dozen preachers are named in the New Testament as connected with the missions in lesser Asia, and only three of these were apostles.

That blessed Spirit, who directs missionaries, and without whom they can do nothing, saw fit to forbid the labors of Paul in Bithynia. This field was reserved, as it would seem, for the apostle Peter; and we find the gospel firmly rooted there when Pliny, the celebrated Roman governor of Bithynia, came into the province not many years after the death of that apostle. There, too, was held the council of Nice, the most celebrated religious convocation on record; when, though less than 300 years had elapsed since the crucifixion of Christ, the sceptre of imperial Rome was laid at the feet of the Christian church.

Present Condition of the Seven Churches.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the Seven Churches, which formed a glorious constellation in the primitive age of the church. They are thus described by their latest and most able historian.

"To Ephesus," he says, "shorn of her religious ardor, and fallen from her first love, the extinction of the light and influence of Christianity was foretold; and the total subversion of both church and city followed as the punishment of her impenitence. There is now no trace of the faith that was once preached—the candlestick has been removed from the station where it was planted by apostles—the traveller looks down from the heights of Prion, Corissus, and Pactyas, upon a scene of solitude and desolation—all is silence, except when occasionally interrupted by the sea-birds' cry, the barking of Turcoman's dogs, or the impressive tones of the muezzin from the ruined towers of Aisaluk—and the remains of the temples, churches, and palaces of Ephesus, are now buried beneath the accumulated sands of the Cayster. The Sardians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion they were to be subject. There are now no Christians in either. A few mud huts in Sart represent the ancient splendor of Cræsus; and the nodding ruins of its acropolis, with the colossal tumuli of the Lydian kings, impressively teach the littleness of man, and the vanity of human glory. But in Laodicea the scene is far

more cheerless and dreary. No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mohammed has either temple or follower upon its site. The fate of Pergamos and Thyatira has not been so severe; but the foretold apostacies here triumphed over evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an 'hour of temptation;' the heathen priest, the Roman emperor, and the Turkish bandit, successively inflicted the tribulation announced; while, notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

You will find, however, brethren, that little more of the Christian church exists at Smyrna and Philadelphia, than the form and name. The light is extinguished; only the candlestick remains. But you will be interested by the reflection, that the light which shone upon the Waldenses, when the rest of the world was shrouded in gloom, was brought from the golden candlesticks of lesser Asia. In after ages, when the Seven Churches were suffering the righteous judgments of God, this light shone brightly upon the waters of the Rhone, and into the deep neighboring valleys of Savoy.—And in the cities of Smyrna and Philadelphia, it will doubtless be rekindled; as well as among the mountains of Pisidia, Phrygia, Galatia and Cappadocia, and upon the plains of Cilicia and Pamphylia, Pontus and Bithynia, and those which look out upon the Ægean Sea.

Plan and Objects of the present Mission.

The plan of our future proceedings must depend on facts and circumstances yet to be developed. Some things however are settled. We are not to be driven from the ground by mere apprehensions of future evil. If we can labor to-day, we will not be anxious with respect to the morrow. That land of prophecy and of promise is to be recovered to God without an armed crusade, by means of the republication of the gospel—the same means with which it was originally subdued. And our plans are to be laid, as far as possible, with a view to its republication around the whole circumference of shore, and throughout the whole moun-

tainous interior. The church is commanded to publish the gospel to all nations; and when, in the name of the church and of Jesus Christ its Head, we enter a nation, we do it with the intention, the Lord permitting and assisting us, of going through that nation in the length and breadth of it; unless it be found expedient to relinquish the ground, or some part of it, to other societies which can do the work to better advantage. We wish to go through Asia Minor, and in order to do this the sooner, your destination has been transferred from the island of Candia to Broosa. The good seed of the word of truth was originally sown over the whole of that country in a single generation; and what prevents its being sown again in the same space of time? The ground was lost, for want of the press, and books, and schools, and an enlightened and general system of education. It was, perhaps, not to be expected that Christianity should maintain its ground in the circumstances of its early propagation. Accordingly the apostles did little more than *plant* the gospel; and with this object in view, they hurried from city to city and from country to country; as if, by the extensiveness of its diffusion, to multiply the probabilities of its surviving the changes of nations and the attacks of heresy;—in like manner as the manuscript copies of a work were anciently multiplied and dispersed abroad, to increase the probability of its preservation. —But the present condition of the world, and of the Christian church, demands a somewhat different course of procedure. Our plans must be laid for a permanent, as well as general influence. We must secure our conquests, as well as make them. The miraculous powers of the first missionaries gave them, indeed, greatly the advantage of us in the first onset; but, in the lengthened struggle, the systematic effort, the rooting and grounding in the faith, and the fortifying of the mind of a whole community against superstition and error, so far as instrumental causes are concerned, we doubtless have greatly the advantage of the apostles; and this advantage God has given us to use to the utmost. Miraculous powers we have not; but we have the same glorious Helper, and means and facilities far more abundant; and with prayerful expectation we wait for those extraordinary effusions of the Spirit which they enjoyed, and which are promised in these latter days.

Our printing establishment is expected to operate at Smyrna, from whence there

is frequent communication by water and caravans with most parts of the country. The distance to Philadelphia is about 60 miles; to Kaisarea, the capital of the remote province of Cappadocia, about 400; to Tarsus, the ancient capital of Cilicia, about the same; and half that distance in another direction will bring us to Constantinople. Making our second station at Broosa, where you hope to reside, our third may possibly be in Cilicia. Kaisarea, in Cappadocia, where sleep the remains of Gridley, may probably be found an advantageous situation for another post. Thence advancing along the great road to the metropolis, we may perhaps find a fifth station at Ancyra, in Galatia; and it will be for you, in some of your excursions, to ascertain the most proper situation from which to act upon Phrygia.

The frequency and extent of your tours of observation and inquiry, in which you will make it a prominent business to publish the gospel, must be referred to your own judgment. But wherever you go, take enlarged, comprehensive, and accurate views. Survey the people geographically; that you may ascertain the physical causes, which affect their pursuits and character, and which will obstruct or facilitate our operations. Investigate their condition statistically; for we need to know the number of the youth who are to be gathered into schools, the number of families destitute of the Bible, the number of towns and villages in which the gospel ought to be statedly preached, and the number of souls to whom we ought to proclaim the Savior's love. You will contemplate the people in their social relations; observing the nature of the ties which bind them together;—of the domestic tie, the tie of neighborhood, and the ties of business, of pleasure, of religion, and of government. You will give earnest attention, also, to the number who can read and write, the number and nature of the schools and books, the degree of mental activity among old and young, and the causes by which the minds of the people are chiefly roused and influenced. But above all, make yourselves intimately acquainted with the religious state of the people. The strong holds of sin are found in religious error; and these strong holds are known to be constructed with vastly different degrees of art—from the solid and lofty battlements of the papacy, where heaven's own artillery is employed against heaven, to the senseless fetish of the African, or the dreamy superstition of the savage in our own wilderness. Be most thorough

and accurate in your inquiries on this head, or you will never be able rightly to divide the word of truth to the people. Knowledge is power to the missionary, as really as to the physician, or any other man; and he must have observed but little, who knows not that the maladies of the soul assume as many different characters, as those of the body. Study, then, what may be called the *pathology* of the soul, in the new and strange circumstances in which you will shortly be placed; for not till you have done this, will you become workmen that need not be ashamed.

With regard to the general course of your labors at Broosa, it is not necessary that the Committee give you special instructions. Conference with your brethren at Smyrna and Constantinople will throw the necessary light upon your path. Consult, also, the printed counsels of the Committee to your predecessors in the Mediterranean mission. Your circumstances, your course of labors, your trials and consolations, will not be dissimilar, probably, from those of your brethren in other parts of the Levant. Like Parsons and Fisk, whose feet have traversed some portion of the ground which it may be your privilege to cultivate, be men of prayer. They walked with God their Redeemer, and are not, for He was pleased to take them to himself at an early day, that with open face they might behold his glory.

The Home of the Missionary.

You have now come to the evening preceding the day, on which you expect to bid adieu to your native land. The time is doubtless one, which you have regarded with fond anticipations and many prayers. Do you regret the day, and your solemn vows? Do you wish the steps could be retraced and forgotten, which brought you hither, and that you might remain and occupy one of the shaded and favored bowers in the vineyards of our own Zion? Does the field of missionary labor appear less inviting, as you approach it? Nay, we believe the joy of your hearts was never greater than in this moment of your solemn public designation, when you are about to launch forever, as we suppose, from home and native land. And yet not from *home*. The Christian's home is heaven; or rather, it is wherever God would have him live and labor. The post of duty, is the Christian's and the Christian missionary's home. There, and only there, can he dwell with God his heavenly Father.

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There only will the Savior dwell with him, and only there will he find the holy Comforter. There are those best friends and kindred, without which earth would be intolerable to him, and heaven would not be heaven. What other home to be compared to this, where that holy fellowship is enjoyed, ineffably sublime, which makes heaven what it is, and can make a heaven of any part of God's creation? The place, dear brethren, where the Lord your God will dwell with you, the promised land to you, the spot of this earth nearest the pearly gate of the New Jerusalem, through which you are to enter that glorious city, lies far off beyond the waves of the Atlantic, beyond the Aegean, where apostles preached, and where they triumphed over the powers of darkness and rejoiced in God. There, not here, is your home, your appointed place of sojourn, we trust till God shall call you to dwellings not made with hands eternal in the heavens.

Ceylon.

EXTRACTS FROM THE JOURNAL OF LAWRENCE METHEWIN, A NATIVE CONVERT, LATELY DECEASED.

THE following journal will illustrate the character of one who had been rescued by the gospel from the depths of heathenism, and at the same time exhibit the manner in which the native helpers are employed by the missionaries.

June 3, 1832. On Sabbath Mr. Meigs preached. At noon Martyn and I went to the other part of Curlackcoor; there we went to ten houses and met about eighteen men and women. We spoke with them, read to them, and gave them seven letters.* Some of them heard well; some of them said, we are very poor, how can we come and hear about the religion.

10. On Sabbath Mr. Poor preached. This afternoon Martyn and I went to Curlackcoor. We went to a house which is near the school, there we met two men and three women and some children. We read them a tract. They heard very attentively; but a man asked different kinds of questions, and did not hear well. We went to eight houses beside this, and read to them different kinds of tracts, and spoke with them about the letter

* The circular letter to the families of Batticotta and its vicinity, sent by Mr. Poor and Mr. Meigs, and mentioned vol. xxix., pp. 391, 450.—Ed.

which we gave last Sabbath. Some of them said, if all consent, we also will consent; if all will do, we also will do according to the Christian religion. Then we said, if a gentleman will give 50 rix dollars to those who ask from him, will you not go and ask him though the others do not? He said, I will go and ask.

11. On Monday I went to the market-place and distributed thirteen tracts, and spoke with some persons. Most of them heard well. In the afternoon Niles and I went to a neighboring village, and visited about fourteen houses, and met about ten men and women. We spoke with them and said, Mr. Poor will come to the school in order to preach. Most of them said, It is moonshine, therefore we must draw water for our fields. In the evening Mr. Poor came there, and held a meeting.

12. On Thursday afternoon the school-master and I went to the same place. There we visited eight houses, and found men and women about eighteen. We read them tracts, which most of them heard very attentively. We also said that Mr. Poor and the missionaries will come in the evening. We distributed six tracts among them. Mr. Poor came in the afternoon, and held two meetings with the women, who assembled in two houses. In the evening Mr. Poor and Mr. Meigs came there and held a meeting.

13. On Wednesday morning I heard that my uncle was dead in Jaffna. I went there with my brothers, and staid there a week. In these days I spoke with my father about religion and death.

20. On Wednesday Niles and I went to Cottigadoo. In the evening Mr. Meigs came there and held a meeting.

21. On Thursday, a schoolmaster and I went to the said place. There in a house we met three men and four women; we spoke with them and read them a tract. They heard very attentively. In this manner we went to five houses, met about fourteen persons, and distributed six tracts. At last we went to the house of the chief man; but he refused to hear. In the evening Mr. Poor and Mr. Meigs had a meeting.

22 and 23. In the afternoons drawing off a parallax.

25. Monday afternoon I copied a paper on geography, for the examination.

26. On Tuesday Tamul examination.

27. On Wednesday I went home.

29. On Friday I went to a house. There I met a man and three women. When I saw him I spoke with him about

the true religion. He did not consent to it. We also conversed about the marriage of priests, and gave him a tract on that subject.

30. On Saturday a woman came to my house in order to teach my sister a Roman catholic prayer. I spoke with her about the true religion, but she did not consent, but told a bad story about Martyn Luther. I told her this is a fable, but she said, no.

July 3. On Tuesday I returned to the seminary, and prepared to go to the theological class at Oodooville.

12. On Thursday went with another to Batticotta village west, and met three persons, and spoke with them, and read a tract for children. They heard with attention, and we gave them two tracts. We went to another place. There we met three women and some children. We spoke with them; they said we don't know about it, and were prevented. We said that missionaries will come to preach, therefore you should come and hear. Besides this we went to four houses, but we did not meet any except women and children. We informed them that the missionaries will come to the school and houses for the purpose of giving advice. They said we will come. In the evening Mr. Poor and Mr. Meigs came there and had a meeting.

15. On Sunday Mr. Poor preached about the Sabbath. In the afternoon Ashbury and I went to Batticotta west; in the road we met two persons—we spoke with them and asked why did you not come to the sermon to-day? They said why should we come there? and spoke in a bad manner. In a lane we saw four men, spoke with them, and read them the tract called the True Way. They heard well. After this we went to a house—there we saw four men and three women; we spoke with them and read to them a tract for children. After reading, one asked different kinds of questions. We gave answers, and they heard with very good attention.

22. In the afternoon Hall and I went to Avaly, and visited eight houses. There we met four men and six women. We spoke with them, and read them the tract concerning Francis Newport. They heard very attentively.

26. On Thursday we went to the school-masters' meeting at Manepy. There the missionaries spoke about idolatry.

Aug. 8. On Wednesday morning we had a meeting attended by missionaries from other stations. After breakfast I went to the school where I teach, and held a meeting with the boys. At that

time two of their fathers came there. I spoke with them, and they heard well. After the prayer-meeting, I sent the boys to the meeting at the station. I attended the meeting, and read some chapters from Romans. After my dinner, I had a prayer-meeting with some boys. In the afternoon Lovell and I went to Batticotta west. There we went to a house and met two men and a woman. We spoke with them, and read them a tract. They heard well. In the lane we met two persons and spoke with them, and informed them that there would be a meeting in the evening. They said they would come. Went to the maniar's house; but he was not there. And we visited the vedan's house, where we met five men with him; we spoke with them and gave them tracts. In the evening we attended the meeting.

9. On Thursday morning we had a meeting about six o'clock. This day I spent my time in the same manner as yesterday; but in the afternoon Lovell and I went to the same village, distributed eight tracts, and invited twelve persons. Valupilly, the maniar, said, "I will come." We went also to the old maniar's house, spoke with him, and gave him a tract, but he did not consent to what we said.

Cherokees.

OBITUARY NOTICES OF YOUTH IN THE SCHOOL AT CREEK PATH.

THE following notices were recently communicated by Miss Nash, the teacher of the school at the station.

Julia Stopping-tree.

Julia Stopping-tree was received into the school at Creek Path about Christmas, 1831. She was brought from Wills-town by her uncle, Sleeping Rabbit, with whom she lived after the death of her parents. She was so lame in consequence of a fever-sore of long standing, that she could walk very little without crutches. Her health was delicate—she had an almost constant cough, and pain in the side, and had several times raised blood; but at the time she came to us her health was thought to be improving. Her mind was very dark and ignorant, but she manifested the most anxious desire for every kind of useful knowledge, that was placed within her reach. She possessed a most lovely disposition, and was uniformly attentive to our wishes, as

far as she understood them. She was peculiarly anxious for religious instruction; and after her health became so poor as to confine her to the house, would plead, with tears in her eyes, to go to meeting and Sabbath-school; and hardly anything grieved her so much as to be obliged to stay away from these places. For a while after she came to us she appeared to be regaining her health rapidly. Her cough, however, never entirely left her, though it was considerably abated. In the month of March the influenza prevailed extensively here, and most of the family were afflicted with it, and poor Julia among the rest. From this attack she only partially recovered; and in the course of a few days all her consumptive symptoms appeared again, with increased aggravation, and she failed rapidly till she sunk into the grave.

On the 21st of May her uncle came to see her. She was much afflicted, and probably her emotions were too much for her enfeebled frame, as she failed more rapidly after this, than before. He remained with her a few days and left her, promising to come again and bring her sister. Soon after her aunt came and remained with her till she was removed. As her bodily strength failed, her mind seemed to partake of its weakness, and she became childish. Till this time she had been one of the most patient, gentle creatures I ever knew; but now she was sometimes fretful. Her impatience was shown mostly, however, by her anxiety to go home. For this she would plead most earnestly, and weep bitterly, when she was put off, or told that she was not able to go. Her mind was wandering much of the time. So long as her mind remained unimpaired, she was patient and easily controlled, but now the one idea of reaching home before she died, and being buried there, seemed alone to have possession of her mind, till she hardly asked for any thing else. At length her friends yielded to her solicitations, and her uncle took her before him on horseback, on a pillow, supporting her in his arms, while her aunt led the horse. The next day, when they were about half way home, they laid her down to rest, on the bank of a creek; but she never rose again. She died without gaining the object she had so earnestly sought—the sight of home, and a grave by the graves of those she loved. Her age was probably about ten.

When we first began to instruct her, she did not seem to understand the nature of sin, or that she herself was a sinner; but some time after her health be-

gan to decline, she told one of her companions that she *now* knew that she was a sinner. On another occasion she told the same girl that she loved God, and prayed to him, and had done so for a long time—ever since she was a little girl. At that period she said her grandmother used to talk to her and pray with her, and tell her she must love God and pray to him. At another time, in answer to questions, she said she loved God and Jesus Christ; that she thought much about him, and about heaven; that she thought she should be happy if she was with the Savior; and that the thoughts of these things were a comfort to her in her sickness. She said, too, that she loved Christians because they were the people of God, and loved to go to meeting and join in praying to God.

Though she was with us but a few months, her amiable disposition and invariable good behavior had very much endeared her to us all, and to her companions in school; and we could not but hope, notwithstanding her ignorance, that her heart had been renewed. She evidently delighted in religious instruction, and in the worship of God, and the society of his people. She understood only the Cherokee language.

Lucy Lee.

Lucy Lee was the daughter of Edward Lee, a member of the church at Haweis. Her mother is also a member of that church. She was brought to us early in the year 1830, and might have been seven or eight years of age. She could not speak or understand the English language at all. She was from the first an interesting child—active and sprightly, ardent and affectionate, and frequently by these qualities attracted the notice of strangers. For several weeks before her death she had been unusually attentive to religious instruction, and seemed to delight in every thing of a religious nature. Her Sabbath lessons were well committed, her references sought with avidity, and the questions she frequently asked showed that what she studied was much in her thoughts. Though naturally fond of play, she seemed to have lost her relish for it for several months previous to her death; though the change seemed not to have diminished her accustomed vivacity, but only to have given it a different direction. Often she would go out with the children, when they were permitted to amuse themselves, and almost immediately return, and request that she might spend the time al-

lotted to amusement, in reading the Scriptures in course, studying her Sabbath lesson—or perhaps reading her Sabbath-school library book, or the Youth's Companion. Of these she seemed never to be weary. When I used to assemble the girls on Saturday night, to review their Sabbath-school lessons, hers was almost invariably ready; and on inquiring when it was committed, she would reply, that she got it in school, after she had got her other lessons, before she was called to recite. Similar intervals she frequently employed in reading the Scriptures in course. Of her library books, the memoir of Nathan Dickerman was one in which she peculiarly delighted. Frequently would she come to me, when she was reading it by herself, and with a countenance glowing with delight, ask leave to read some passage aloud to me; and when she had read it, she would ask, "Is'n't that *pretty*?" I have never known, I believe, so young a child who manifested so much delight in serious things. I have also reason to believe that she was in the habit of praying in secret, in her own words. She was very frank and affectionate in her disposition, and tenderly attached to us all; and if at any time she had offended, she was easily convinced, and seemed more grieved for the wrong she had done, than for any inconvenience she herself might suffer.

Sometime in the latter part of July, she began to complain of dizziness and pain in the head, but still kept about for several days. Her father came to take her home, and she anticipated much satisfaction from teaching her little brothers and sisters their letters, and some hymns. Soon after, she grew worse, but was gentle and patient. I had several conversations with her respecting the issue of her illness, after we began to consider her dangerous. I told her plainly her situation, and our fears, though as I also told her, we still entertained hope. She manifested no alarm, but said it would be best, just as the Lord saw best. Even after her mind began to wander, (I think about the first of August,) she would still repeat the sentiment, that it would be "best, just as the Lord saw best." For several succeeding days she had some lucid intervals. The last time that she appeared rational, she was exceedingly restless, and suffered much pain, through the evening. She called me and requested me to lie down beside her. I did so, when she threw her arms about my neck, and for some time lay entirely quiet. Just at dark she became delirious, occasionally much con-

vulsed, and apparently in great agony. She was convulsed through the night, but appeared to know nothing that passed; nor did she ever afterwards shew any signs of reason. The next morning, her father carried her in his arms to a neighbor's, about half a mile distant, as he wished to have some of the native physicians try their skill upon her. This was done, but in vain. She lay apparently insensible; could neither speak nor swallow anything for about four days; still, however, more or less convulsed most of the time; and breathed her last at three o'clock, P. M. on Sabbath, the 13th of August, 1832. The next day her funeral was attended at the school-house; and she was buried near the graves of Mr. David Brown and Mr. Fields.

She was indeed a lovely child, and exceedingly dear to us all. I think she was the most promising child we had in school. To us, her early removal seems mysterious. We had hoped that she would grow up to be a blessing to her people; but He who gave and took away is wise and righteous; and merciful too, and we would bow in humble submission to his will.

Western Choctaws.

EXTRACTS FROM VARIOUS COMMUNICATIONS.

UNDER date of August 13th, 1833, Mrs. Wright, residing at Wheelock, near Fort Towson, on Red river, makes the following statements respecting

Distressing Sickness prevailing among the Choctaws.

The sickness commenced very early in the season. Mr. Wright's whole time has been occupied with the sick. Since the first week in June he has attended on 322 individual cases, some of which were very severe. Many he sees every day, during the violence of the symptoms; and many who are convalescent, for want of suitable food, suffer from relapse. In some families every individual is sick; and indeed almost every individual on Red river is more or less sick. Mr. Hotchkin, with his wife and child, were obliged to remove to our house to be taken care of. Miss Clough, who came to make us a visit, is also sick. We were not prepared for this, and are obliged to purchase medicines at the exorbitant prices of this country. Mr. Wright's health is still very poor. It is only by

the greatest care that he is able to endure the constant fatigue that he is compelled to undergo.

Our communion season, the first of July, was deferred on account of sickness. Fifty had united with the church at this station, and a number more had been examined of the members of the church in the old nation, and some new ones. Two schools had been commenced on Red river, and two others were to have been opened on Little river; but the sickness has prevented all efforts. Indeed, unless you could see for yourself, you can form no idea of the state of suffering. Except on Red river, among children, there have, as yet, been but few deaths, in proportion to the number of the sick. West of Kiemichi, it is said, that forty adults have died this season. No cases of spasmodic cholera have occurred, but several severe cases of cholera morbus. Sickness is commencing on Mountain fork and on other streams.

The sickness continued till October. Mr. Williams, stationed at Bethabara, on the Mountain fork of Little river, a northern tributary of Red river, states that all the members of his family had been sick; and that the Choctaws around him were suffering severely. Many had died, and numbers in his neighborhood, when he wrote, were at the point of death. The wretchedness of the people, without suitable food, or medicine, or nursing, was heart-rending, and altogether beyond description.

Mr. Wilson and Mr. Washburn, from Dwight, made a tour among that portion of the western Choctaws settled on the Arkansas river, of which the former giving an account, under date of October 2d, remarks—

We found the Indians in a wretched state, suffering greatly from poverty and sickness. We did not visit a house, wigwam, or camp, where we did not find more or less sickness, and in most instances the whole family were prostrated by disease. Great numbers of them have died. The astonishing rise of the Arkansas river, which occurred more than a month ago, has swept away their crops of corn and nearly all the little improvements which they had made; their springs have failed, leaving them to drink pond or river water, which, doubtless, tends greatly to increase the amount and mortality of their sickness. For these reasons the people seem to be very much dissatisfied with their situation,

and determined to remove to some other part of their country, though they know not where to go to improve their condition. I found ample opportunity in visiting the sick to give away all the medicine I had with me; though many seemed to fear the white man's medicine more than death. They have much faith in conjuring. There has been and still is much sickness through this whole district of country. For some time past there has not been less than twelve or fifteen sick at a time in the family at Dwight, including pupils in the school. Some have been severely ill, but the Lord has spared them.

Osages.

EXTRACTS FROM THE JOURNAL OF MR. MONTGOMERY.

Visit to Clermont's Town.

THE last extracts from the journal of Mr. Montgomery were inserted at p. 133 of the last volume. He has devoted much attention to translating portions of the Scripture and preparing elementary books in the Osage language, with reference to the introduction of schools among the people in their own tongue.

April 22, 1833. Returned from the town after a stay of five days. Having been seized with a severe pain, I did not call a meeting, but enjoyed some opportunities of reading and talking to individuals. I was much encouraged as to the value of the translations executed during the past winter. A number of children have died and are dying of prevalent diseases. A very aged man expressed great surprise at such unusual mortality, saying, "I wonder what can have made God so angry with us." When the same poor old man, who is blind, was feeling along the wall to find the door, he was scolded by one of his grandsons, and reproached with living so long, while many young people were dying. In this lodge a child died. Some time previous to death, one of its cheeks turned black from mortification. While living not an individual paid any attention to its distressed mother, who was not an inmate of the lodge; but after its death a number of women came to unite in the mourning. The poor mother after completely exhausting her voice, continued to strike her hands with such force as to be painful to witness; yet after the usual ceremony was performed, she became quite tranquil, but did not eat till

night, when she cried again. The whole ceremony of mourning seems to be regulated by an exact rule, and to be designed to maintain the credit of the mourning family in the town.

During this period of unusual distress there are two large parties out at war, and five newly taken scalps, four of which are of women, are suspended in triumph on the top of two of the lodges, receiving no little care in fixing them, and preventing them from being blown down; in which shocking service I noticed a girl diligently engaged. A young man in relating the account of the killing of one of the women, said, the men fled on horseback, and she was left. Her scalp hung alone as the whole result of the expedition. The excitement which may be expected to attend the return of the war parties will be a sad preparation for profiting by our annual tour to the different towns, which is to commence next week.

Aug. 6. Made a visit to the town, and returned on the 10th. All the people have not yet collected after the summer hunt. The gathering of their harvest this year will be but a short work, as their fields were nearly ruined by the June freshet. Their supply of meat also is less than usual in consequence of their fear of the Pawnees, whom they had so recently exasperated. They report that they saw numbers of buffalo lying dead on the plains, as also the bodies of other animals, which appear to have died of some unusual disorder—a fact, which, they say, has now occurred for the first time within their knowledge.

The general sentiment is becoming more and more decided in favor of changing their mode of living. As usual much dilatoriness was exhibited in coming together for instruction. On Friday I occupied myself wholly in visiting families at their lodges, and was gratified at the cheerfulness with which I was received, and the degree of attention which was in many cases paid to what was said and read. The narrative parts of Scripture appear to interest them most, though not even the prodigal son, or the good Samaritan, excites the admiration which might be expected from people hearing it generally for the first time. Thus far I have not found an individual who appeared at all to appreciate the excellency of the moral precepts of the gospel. Nor do they as yet express any satisfaction at the account of the love of Christ. In some instances they have requested me to read only what is pleasant, not wishing to hear about death and the great fire.

A blind man said he had formerly thought that when he died he would remain in this country; being blind he would not be able to find the path of spirits.

The last evening of my stay I had the satisfaction to meet the old man whose conversation had so much interested me last fall. [Vol. xxix, p 134.] As he lives in another town, I had not met him till now. He certainly possesses something in his spirit and manner different from the rest. Without any boasting declarations of exclusive regard, as is the case with the generality, he was manifestly pleased to see me, and listened with great attention to instruction. On the mention of the term *sin*, he observed that that was a subject which he wished to know about. He said he was aware that there were three things which are sinful; he acknowledged that he had committed a great deal of sin; and that, if he should be saved, it would be only through the mercy of God—an altogether new sentiment in the mouth of an Osage. I hoped he was prepared to profit by the parable of the prodigal and other portions of the gospel, which were read to him. Hoping to see him again next week, I left him to the teaching of the Spirit of all grace and truth, who only can make him wise unto salvation.

The Osages continue to be very anxious about their removal, so that it is with difficulty that their attention can be turned to any other subject. The idea that their right in the country has passed from them in consequence of a transaction of two or three of their chiefs, unauthorised by the town, appears to them highly unreasonable and unjust. They allege also that the compensation made them was trifling and utterly disproportionate to the value of the land. On this topic their mode of reasoning is not a little ingenious and striking. After enumerating the water, the stones, the trees, the grass, the different sorts of wild fruit, and other particulars embraced in the sale, they ask who would be able to pay for all these things; and even if they could be paid for once, they observe that the next year there would be a new growth of grass, the water would be still flowing, and every thing would remain unwasted; whereas the goods received in payment are of a very perishable nature. When told that they had executed a treaty in writing, and therefore could not be released from their engagements, the Mad Buffalo, with a great deal of earnestness, replied, "Do you make the writing God? The white people break the word of God;—what need of

making so much of this writing?—put it into the fire." It is indeed humiliating and distressing to hear their complaints and charges against the people of the United States. From the commencement of their transactions with them, they date a very unfavorable change in their circumstances—a great increase of diseases, the destruction of their game, and in a word, almost all their troubles are ascribed to their connection with the white people. "You have brought poverty to us," was the expression used by one of them on this subject. Nor is there the slightest ground to hope that these accusations will ever cease so long as an Osage exists, unless the change in their condition occasioned by their connection with the United States, shall be rendered eminently and unquestionably beneficial. On the plan of savage life this can never be the case. Their hunting grounds are either turned into fruit fields, or have become the range of various emigrant tribes, by far too powerful for them to expel. Every year spent in the hunter state will inevitably leave them poorer and more wretched than the preceding, and add new vigor and keenness to their accusations. Happily there is one sure and practicable mode in which their curses may be averted, and the blessing of them who are ready to perish be brought down upon our country. A small portion of their fertile soil, cultivated in our mode, and stocked with domestic animals, would fill their barns with plenty and their hearts with gladness. A state of things in which every family would possess a full supply of food throughout the year—in which the present laborious and degrading occupations of the women would be exchanged for the easy and profitable employments of civilized life—and in which the supposed necessity for these barbarous enterprises, on which the energies of the men are now expended, shall be entirely removed, and more worthy objects of pursuit brought within their reach. Such a state of things would soon extinguish all regret for the loss of the privileges of savage life, and cause the next generation to acknowledge their lot to be preferable to that of their fathers, in their most favored days.

14. Visited the town in company with Mr. W. C. Requa. Our attention was frequently demanded by the sick, to a number of whom Mr. Requa's skill in medicine enabled him to administer with success. Every day furnishes new evidence of the value of medical skill as an auxiliary attainment in a missionary to

the heathen. Among the savages of America, as well as the gentle and, in some respects, more cultivated people of Hindoostan and China, it forms the cheapest and readiest passport to their friendship and confidence. At one of the small towns, which has lately separated from the large one, in order to be nearer to their fields, we were very cordially received, and the attention paid to instruction was better than ordinary. On leaving, we thought that could we always find people as willing to assemble and as gratified with our labors as those, we could cheerfully spend much of our time among them.

Sept. 9. Returned from the town where I had spent five days. Several families gave good attention to the Scriptures. At one place the history of our Savior's washing his disciples feet induced a laugh among the men. A very short time, however, was sufficient to evince, in the most striking manner, that on no point does the proud and selfish heart of man need the authority of religion more, than in regard to the duties of condescension and kindness to our fellow creatures. A man had died in the night, and while the rest pursued their usual occupations, he was carried to the grave by two women, who, with the aid of two or three others who followed, performed the whole labor of interment. It is altogether unusual for the men to take any part in the labor of waiting on the sick or burying the dead.

In consequence of the scantiness of their crop of corn, the Indians here have concluded to break up town within a few days, and to remain out on their hunting grounds as late as possible in the winter.

Ojibwas.

EXTRACTS FROM THE JOURNAL OF MR. HALL.

[Continued from p. 473, vol. xxix.]

Visit to Lac du Flambeau.

THIS lake, near which is one of the posts occupied by a gentleman engaged in the fur trade, is about 200 miles southeast from La Pointe.

Sept. 11, 1833. I left La Pointe for Lac du Flambeau, accompanied by one man to carry my provisions and baggage. Our journey was partly by water and partly by land, and much of the way

through dense forests of tall and heavy timber. Our road was a small foot-path, which has been formed by those who make this wilderness their highway to the interior. The ground in this great forest is not as level as much of the western country. We crossed no high hills, but the surface of the country was continually undulating. The soil appeared to be of excellent quality, and capable of furnishing the means of subsistence for a dense population, if it should be cleared of its present heavy burden of timber, and suitably tilled. It is not stony, though stones are to be found nearly all the way. The country seems to be well watered with clear transparent streams.

Crossing *Forty-five-mile Portage*, between Montreal river and Portage lake, at the same time that the gentleman engaged in the fur trade at Lac du Flambeau was conveying his goods to that post, Mr. Hall describes the laborious method of transportation which is necessarily resorted to in those uncultivated and almost desolate regions.

All the goods for this department of the Indian trade, together with a considerable quantity of provisions, are carried across this portage on the backs of men. Not a pound of flour, or salt, or butter, or pork, or scarcely any other article of living consumed at the post, except vegetables, a little corn, wild rice, and fish, and a small quantity of wild meat, can be obtained in any other manner. All the tobacco, powder, shot, and balls, used in the trade, and every heavy utensil for household use, and implements for cultivating the ground, which cannot be made by unskilful mechanics on the spot, all the nails and glass for building, and the tools necessary for mechanical purposes, must all find their way through these forests in the same manner. On the other hand, all the furs and peltries collected in the department, many of which are brought some hundreds of miles before they reach Lac du Flambeau, are conveyed to market over the same road and by the same kind of conveyance.

The goods are obtained at Mackinaw, and brought through the lake, till they enter the Montreal river, a distance of 500 or 600 miles, in boats rowed by men. At the commencement of the portage, they are put up into packs or bales, convenient for carrying, which, in the language of the country, are termed *pièces*. Each piece is allowed to weigh eighty

pounds. A barrel of flour is put into two bags, and each is considered a piece. A keg of pork or a keg of gunpowder is considered also a piece, and a bushel and a half of corn. Two of these pieces constituted each man's load. The carrier uses a collar, which is composed of a strap of leather about three inches wide in the middle, to which smaller straps are attached of a sufficient length to tie round the object to be carried. These straps are tied round each end of the piece, which is then swung upon the back, the lower part resting about on the loins, and the collar is brought over the top of the head. The person, when he takes his load, inclines a little forward, so that it rests considerably on the back, and draws but gently on the collar suspended across the head. After the first piece is thus swung on the back, the second is taken up and laid on the top of it, reaching, if it be large, nearly to the top of the head. I was surprised to see with what ease these men, after they had suspended the first piece, would raise up the second and place it on the top of it. The party consisted of ten men, and each man had ten pieces, or five loads to carry across the portage. They keep the whole of the goods together; that is, each one takes one load and marches with it, the distance of one half or one third of a mile, and then returns for a second. This they repeat till all their loads are brought up to this point. Each man's pieces are allotted to him at the commencement of the portage, and he keeps the same through. There are in all 122 *poses*, or stopping places, on this portage. The carriers march very rapidly when loaded. About 200 of these pieces, in goods and provisions, are required for this department annually. When we passed these men, they had been sixteen days on the portage, and had got about two thirds of the way across it. After they cross this, they have two other portages to make before they reach Lac du Flambeau, one of which is 150 or 200 rods, and the other about three miles in length.

23. I reached the trading post of Mr. Oakes, by whom I was very kindly received, on the 20th. The village of the Indians is two or three miles distant from his post. This morning three men, having heard that I had arrived, came as they said, to see me, and to hear what I had to say to them. Two of them were young men, and the other, I should judge to be about 50, of a straight, well proportioned body and limbs, not very tall, a countenance rather dignified, a keen, arch-looking eye, and a carriage that told

him to be a man who claimed some title to chieftainship among his band. I greeted them in a friendly manner, and told them I was glad to see them, and if they would listen, I would tell them something about God and his word. I explained to them the object of the Board in sending us to the Indians; and after collecting a few others about the post, I preached to them some of the great doctrines of the Bible, and tried to direct them to Jesus. They listened with much apparent seriousness to what I told them. Towards evening one of them came again, and I spoke to him considerable time on religious subjects. After talking awhile, I told him, if he had any thing to say in reply to what I had told him, I would like to hear it. He said but little, except that, when his child was sick a few months ago, all the conjuring and medicine of the Indians did not save its life. This was probably the first time these benighted heathens ever heard of Jesus, or were told that they were immortal. May it not, however, be the last that they shall hear of the truths of revelation, and have the offers of life presented to them. In the afternoon the few Indians about the post were collected again for religious instruction.

28. One of the head men of the band came to the post to-day, with whom I conversed considerable time respecting our mission to this country. He is a man of considerable influence in the band and brother of the late chief, who died last winter. He declined giving any opinion respecting missions to the Indians, till he could see the whole band together in council. He showed by his conversation that he was not opposed to having teachers sent among the Indians.

Mr. Hall did not succeed in consulting a full council of the Indians respecting the establishment of a mission among them. Those whom he saw received his proposition favorably. He returned to La Pointe on the 4th of October.

Dec. 23. "The sick man," who has been mentioned frequently in my journal, died last night. He has had for two months past, repeated attacks of bleeding at the lungs, attended uniformly with great distress. During this period, in which his sufferings have been very great, he has appeared to hold fast his faith in God, and bear his pain with Christian fortitude; and has left evidence that he heartily renounced his heathenism, and trusted in the true God. Often

when he has thought himself near his end, he has appeared to rejoice that the time of his delivery from this mortal state was at hand, and has expressed a most confident belief, that he was going to be happy with God. He has appeared to take an increasing pleasure in our visits to him.

Mr. Boutwell and myself visited him in the early part of last evening, when we found him very low. After singing several hymns, some of which he particularly named, we left him, expecting to see him again in the morning. Shortly after we had retired to bed, an Indian came to the house and said he was dead. We regretted that we had not been there to see him in his last moments. We were told that he left his dying testimony in favor of the Christian religion. He shook hands with his friends and exhorted them to throw away their *medicine sucks* and believe in God. He told them, that they believed there was no God; but he knew there was. He could see him. He was dying and should go to be with him.

These are some of the fruits of our labors which God has permitted us to see, and it is encouraging to our hearts.

This morning the friends of the deceased sent to request us to assist in burying the body. They desired him to be buried after the manner of white people. We prepared a decent coffin and wrapped the body in a sheet, removing the blankets which they had wrapped around it. While I was engaged in making the coffin, Mr. Boutwell spent some time at the lodge with the Indians who were collected there, in religious conversation, to which they were attentive. At the grave a short prayer was offered and an Indian hymn sung. After the interment, we invited the people to go to the school-house, where we would hold a religious exercise. Nearly all the male friends of the deceased attended, and several of the near female relatives. We had a more full and attentive meeting than common.

Jan. 30, 1833. Last evening I heard that a boy, on the main land, was very sick, and that probably he would not survive long. This morning early, intelligence came that he was dead. I immediately went to the encampment of the Indians. When I entered the lodge where the boy died, I found the body wrapped in blankets and lying on one side of the lodge, which was nearly full of Indians, who were smoking. I soon found that the friends of the deceased and those who had assembled to sympa-

thize with them, were among the most heathenish of the Indians. After seating myself among them, I asked them several questions, when, where, &c., they designed to bury the dead, and inquired if they wanted any assistance from us. They replied that they wanted a coffin and a sheet to wrap the body in. I returned home and made a coffin, and then Mr. Boutwell and myself went over again, hoping not only to testify our readiness to sympathize with them in times of affliction, but also to bear testimony to the gospel before them, and to show them where to look for consolation. It soon became evident that they did not wish us to interfere with their mode of burial by conducting any religious exercises on the occasion. They requested us to put the body into the coffin, after which the principal chief stood up and made a kind of prayer or speech which I was not able to understand. The Indians then immediately commenced a conversation with us to occupy the time. One began by thanking us for the assistance we had rendered them, and said the friends would long remember it. When we found they would not listen to us, we went out and assisted in digging the grave. After the body was put into the coffin, one of the Indians took a small piece of cloth, in which some apparently hard substance was tied up in two separate parts, each about as big as a man's fist, and put it into the coffin. After this and some little ceremony which they performed over the body, they requested to have the coffin closed. After the coffin was nailed up, the clothes which the person had worn, and a pan of wild rice which was cooked, were placed upon the lid of the coffin. After the grave was dug which was but a few rods distant, the coffin was carried out by the Indians and followed by the relatives and friends of the deceased. The clothes and the rice also were carried out and placed by the side of the grave, where they remained when we left the ground. The mother and one or two other women wept aloud as they followed the body to the place of burial, and for a few minutes after they arrived at the grave; aside from which I heard no lamentation and saw no tears. The body was put into the ground and covered by the Indians, while the relations sat near by.

It is the custom with these Indians to remain considerable time at the grave when they bury, and after the body is interred, each one, male and female, lights his pipe and smokes. During this time the lodge, where the person died, is taken

down by some friends and removed to another place. They never return to the same lodge after the burial.

While the grave was filling, one of the Indians stood up and made a kind of address to some invisible spirit, after which he commenced singing a heathen song or tune, keeping time to the same with a box of rattles which he held in his hand. After the grave was full, there was a time of silence. I endeavored to improve it for addressing a few words to them, which the occasion suggested to me. I spoke of the immortality of the soul, the resurrection, and the necessity of a new heart. No one seemed to pay any attention to what I said, or appeared displeased that I spoke to them.

While Mr. B. and myself were assisting in digging the grave, one of the Indians observed to our interpreter, that the Indians sing and pray at their funerals as well as the white people. They ask the Great Spirit that the soul may go to be happy. He said the Great Spirit made the Indians good at first, and they had no need of a new heart, alluding to the doctrine of the new birth, which I have frequently preached to them. This is the first time the Indians have advanced any such sentiment to us, though I did not doubt that they felt at heart, that they were good enough. He also observed that when any of them are sick and die they assuage their grief by their dancing, singing, and drumming. He then took his drum and began to beat it and sing. The boy who died was brought three or four days ago from Montreal river, a distance of about 20 miles, by his relatives, in order to have these Indians conjure and drum over him, to drive away his disease. Two days ago they made a great medicine dance for him, when they collected in a large lodge made for the purpose, and danced and drummed and sung and hallooed. There can be but little doubt that their treatment of him, was the means of hastening his death. Surely the tender mercies of the heathen are cruel.

Beyroot.

EXTRACTS FROM A LETTER OF MR. BIRD.

Outrage by Egyptian Soldiers.

In a letter to Mr. Goodell, dated August 5th, Mr. Bird states that Mr. Thomson had suffered from a severe attack of fever, but was con-

valescent. He also forwarded to Mr. G. a copy of a letter which he had addressed to Mr. Chasseaud the American consul at Beyroot, narrating the circumstances of an unhappy affair that occurred a few days before between him and the Egyptian soldiers, encamped before Beyroot; which is given here.

My premises were visited this morning, as usual, by strolling individuals of the *nzam* troops now tented on the plain before the walls of this city. They have for some time been in the daily habit of coming, in this way, to pillage the fruit of my own and the neighboring gardens. As usual I sent my servant to warn them away. A quarrel of little importance in itself ensued, and the soldiers departed. It appears that they went down to their comrades and laid a plan to apprehend my servant and have him beaten by one of their officers, as was done yesterday, for which I entered my complaint to you. However this may be, about an hour afterwards, a cry from the garden of my Moslem neighbor, who, like ourselves, was on the watch against these depredations, gave me the alarm of another quarrel in my garden. I immediately repaired to the place to stop the affair, and found three or four of the soldiers facing the servant, while he was retreating before them. There was a good deal of quick movement and bustle among them, and they seemed to be pelting each other with stones, but the low mulberry trees at first impeded my view. I next distinctly saw one of the soldiers stagger and fall, and my servant at the same instant shot by me toward the house. The blow I did not see. I stepped immediately to the soldier, and seeing him bleeding with a wound in the head, I lifted him up, and after examining his wound a little, begged some of the standers by, who had begun to collect, to bring me some cotton and a bandage, and was in the act of binding up the wound of the man, intending to accompany him with the two soldiers, who were still present, to the camp to explain the circumstances of the affair, when a crowd of soldiers, armed, came rushing in, asking, with their guns ready to fire, who was the man that had done this deed. Not seeing the servant, and without waiting for any explanation, they seized me by the arms and forcibly pulled me from the garden toward the plain. It was of no avail that I assured them of my innocence, and that, of my free will, I was coming to the encampment. They held me fast until we

reached the farther end of their tents, the rabble following at my heels, beating me from behind with canes and cuffs, and from before, aiming their guns and bayonets, as if to blow or run me through, the whole accompanied with suitable words and looks of exasperation. On halting, my arms were pinioned behind me with a light cord, and I was squatted down in the open sun and sands of the plain. Two or three guards preserved me from being mobbed, but individuals of the soldiers, and among them the guards themselves, continued the same course of menace and abuse that had been offered on the way. In this situation I continued, I suppose, about an hour. The pain of the ligature became great, and I often begged the guard to slacken it, but my entreaties only increased their abuse. Not an officer did I see, until near the close of my detention, when one approached, and I was then directed to rise and advance a few steps as if to be spoken with, but after a short conversation with the soldiers, of which I understood nothing, he passed on without giving me a look; and I, according to order, resumed my seat upon the burning sand. The dragoman of consul Abbott soon after appeared, but was not suffered to come near me. Immediately after came the British consul general with a number of Janissaries, between whom and the soldiers a skirmish of some minutes took place, the issue of which I waited with no small concern. Happily, however, the consul retired without the loss of life on either side. The drums had begun to beat to arms, and the whole of the soldiers were

now in commotion and making every preparation for a general battle. In the hurry of their preparation they seemed forgetful of their prisoner, and were providentially thus occupied until the governor of the city, with yourself and others, appeared issuing from the city gate, and I was permitted, as you know, to accompany you to the palace.

Mr. Bird proceeds—

Here ends the account to Mr. C. I have time only to add, hastily, that all the consuls, with the kadi, the wounded man, and physicians, were soon present at the pasha, where they saw my bonds, heard my account, pronounced the wound not dangerous, and agreed to meet again in the afternoon. This meeting, however, was prevented by the French vice consul, who had heard one of the soldiers declare that ten consuls or ten Christians should be killed, if the soldier died; and this was said in the palace, and made known to the governor and kadi on the spot, and no notice taken of it.—We adjourned to Mr. Abbott's, where all the consuls, with one heart, wrote a declaration of what they had seen, for the use of Mr. Chasseaud, and afterwards a letter to the governor, to excuse themselves from attending the proposed meeting, since they could not be free from the threats of soldiers, even in the governor's palace. So the soldiers have escaped, and we must wait for weeks, and months, for the answer of the pasha. Mr. C. has written, I believe, also to the commanding officer of our squadron.

ORGANIZATION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, ITS RELATIONS AND RESPONSIBILITIES TO THE CHURCHES, &c.

INQUIRIES have frequently been made of late, especially in the southern and western parts of the country, for the reasons which were alleged in favor of the union formed in 1826 between the American Board and the United Foreign Missionary Society,* and which induced the committee of conference of the General Assembly of the Presbyterian Church in the United States and of the Board, unanimously to give the opinion, in 1831, that "it is decidedly best that there should be but one society in this country for the management of foreign missions in behalf of those who agree in doctrine and ecclesiastical order, as do the Congregational, Presbyterian,

* There were formerly several foreign missionary societies and operations in this country, which were, at the request of their conductors, merged in the American Board. The Synod of South Carolina and Georgia once had a mission among the Indians, which, at the request of the Synod, was taken under the care of the Board in 1827. There were also formerly in the State of New York, the New York Missionary Society, and the Northern Missionary Society, each having missions among the Indians; and the Synod of Pittsburg was also, at that time, engaged in the same work. These societies and missions were merged in the United Foreign Missionary Society located at New York. And this society was, at its request, merged in the Board, and its various missions, and a debt of about \$15,000 assumed, in 1836, with the sanction of the General Assembly of the Presbyterian Church and of the General Synod of the Reformed Dutch Church.

and Reformed Dutch denominations, until the concern shall become too extensive and complicated, if that shall ever be, to be managed by one institution." The reasons in favor of the union were given in "An Address to the Christian Public, especially to the ministers and members" of the three denominations above named, published in a pamphlet form in 1826; and the report of the Committee of Conference was published, soon after it was presented to the General Assembly of the Presbyterian Church, in the spring of 1832, in several religious newspapers, and in the Appendix to the Report of the Board for that year.* But many within the pale of the three denominations never saw either of the documents, and cannot now conveniently procure them; and others who saw and read them when published, cannot now recur to them. These circumstances have led to the expression of the desire by many persons, that the substance of the documents may be republished in the *Missionary Herald*. To meet the wishes of these individuals, the following article has been prepared, embracing the substance of the two documents, adapted, as to statements of numbers and some other particulars, to the present time, and containing some additional suggestions of a kindred character, which seem requisite to a full exhibition of the subject.

In presenting the statements and reasonings which follows, it is to be distinctly understood that there is no design to interfere with any other foreign missionary society, now existing, or hereafter to be organized. The great thing to be desired is, that all the members of the denominations referred to should be efficiently and systematically engaged in the work of foreign missions. Through what organization and agency, it is cheerfully conceded to them as their right and privilege to determine. The sole design of this article is to render accessible to the members and supporters of the Board, and others who may desire access to it, information, most of it heretofore published, and all *simply stating facts* in regard to the Board and the work of foreign missions as prosecuted from this country.

As a preliminary to statements to be made in this article it may be remarked, that **UNION OF EFFORT AND EXERTION, TO AS GREAT AN EXTENT AS SHALL BE PRACTICABLE, IS DESIRABLE AND OF THE HIGHEST IMPORTANCE, IN PROSECUTING THE WORK OF FOREIGN MISSIONS.** Union is strength everywhere; in prosecuting religious enterprises no less than others. "One shall chase a thousand, and two shall put ten thousand to flight." The aim should be, in arranging all plans for conducting Christian enterprises, to get the friends of religion united in them to as great an extent as shall be consistent with their various circumstances and peculiarities and prejudices, and thus with calling forth their individual interest and exertions. And the importance of securing the greatest amount of united strength that shall thus be practicable increases just in proportion to the complicated character of the work to be done. Various benevolent operations may be as well conducted, some better, by different denominations separately, though substantially agreed in sentiment; and some by local bodies and associations within the same denomination. But the denominations united in supporting the American Bible Society, the American Tract Society, and the American Sunday School Union, would not think of taking their share of the noble works those institutions are prosecuting out of their hands, and performing it themselves. Why? There would, doubtless, be advantages secured by such a course. Each denomination would be likely to be, in some respects, more interested in those great works, if they saw distinctly and separately what they were doing in each, and what blessed results they were thus producing. Yet the necessity for union in conducting those enterprises, all

agree, requires that these lesser advantages should be foregone. And what creates that necessity for union? The complicated character of the work to be done; the stereotype plates and printing-presses to be provided and employed; the paper and other materials to be procured; the skill and experience required in the agents needed for the successful prosecution of those works: all of which, a regard to efficiency, to economy, to vigor and success, requires should be multiplied as little, and concentrated as much, as possible. Much more do these principles require that Christians unite, to as great an extent as shall be practicable, in conducting foreign missions; for in none of the benevolent operations of the day, are skill and experience more requisite in the agents employed, and in none is the business so complicated and various. Besides exciting and cherishing the missionary spirit in the churches at home, and obtaining and designating missionaries, and directing them in their work; many and various classes of assistants to the missionaries are to be employed; types are to be purchased and cast; printing-presses to be procured; various kinds of stores to be provided; and passages to be procured and shipments made to foreign ports. So extensive and complicated is the work, that when the churches have provided for the direct support of mis-

*The Address was signed by William Reed, Leonard Woods, Jeremiah Evarts, Samuel Hubbard, Warren Fay, Prudential Committee of the A. B. C. F. M.; and William McMurray, Joseph McElroy, William W. Phillips, Ebenezer Mason, Zachariah Lewis, Moses Allen, Sydney E. Morse, Executive Committee of the U. F. M. S. The Report was signed by Thomas McAuley, James Richards, John McDowell, Committee from the General Assembly, and Jeremiah Day, Lyman Beecher, B. B. Wisner, Committee from the A. B. C. F. M.

sionaries in the field, they have not provided for half the expense of conducting foreign missions.

Another preliminary remark equally obvious and important is that, as far as they shall choose to do so, MEMBERS OF THE PRESBYTERIAN, CONGREGATIONAL AND REFORMED DUTCH DENOMINATIONS, MAY BE HAPPILY UNITED IN PROSECUTING THE WORK OF FOREIGN MISSIONS. Their professed doctrines are the same, the Presbyterians and Congregationalists adopting as a standard the Westminster Shorter Catechism, and the Reformed Dutch the Articles of the Synod of Dordt. And in discipline there is so little difference between them, that ministers and candidates for the ministry are continually passing, without impediment or inconvenience, from one to the other. Surely members of these denominations may be united in the great and blessed work of instrumentally making Christians among the benighted and perishing nations. Let there be an agency constituted that shall not be local, but substantially national; that shall fairly represent the three denominations; and shall give them sufficient security for its purity and fidelity; and shall take the missionaries of each, and let them retain their ecclesiastical relations, and organize churches of the converts they may be instrumental in making on the model the missionaries shall prefer; and let that agency be so located, and so circumstanced in other respects, as to have the requisite and the best facilities for conducting the enterprise; and the members of these denominations, to as great an extent as they shall choose, may be happily united in prosecuting the work through that agency.

To show that the American Board of Commissioners for Foreign Missions combines these requisites was a prominent object of the Address and Report already referred to. With this view they both stated that

I. THE AMERICAN BOARD IS NOT A LOCAL, BUT SUBSTANTIALLY A NATIONAL, INSTITUTION. The evidence of this is,

1. *The location of its members.* Of the present corporate members (January 1834), who alone have the right of voting at the meetings of the Board, four reside in Maine, three in New Hampshire, two in Vermont, seventeen in Massachusetts (in which the Board is incorporated and has the seat of its operations), four in Connecticut, twenty in New York, six in New Jersey, six in Pennsylvania, one in the District of Columbia, three in Virginia, one in South Carolina, two in Georgia, one in Tennessee, one in Kentucky, and three in Ohio: Total 74. As the churches at the south and west come to corporate more extensively with the Board, the numbers and proportion of its members in those parts of the country will, doubtless, be increased.

Of the corresponding members, six reside in the middle and western states, and the remaining sixteen in foreign parts.

Of the honorary members, (who have become such since the adoption, in 1821, of a resolution providing that contributors to the

amount, if clergymen of \$50, other persons of \$100, should be honorary members of the Board,) in 1831, there had been entered on the lists, 36 names of persons residing in foreign parts, 429 of persons residing in New England, and 268 of persons residing in other states.—The corresponding and honorary members have the right of attending the meetings of the Board, and assisting in its deliberations, and acting on committees, but not of voting.

2. *The annual meetings of the Board are held in different parts of the country, as the most convenient and efficient transaction of its business, and the promotion of the missionary spirit, from time to time, require.*

II. THE BOARD SUSTAINS THE SAME RELATIONS TO THE PRESBYTERIAN, CONGREGATIONAL AND REFORMED DUTCH CHURCHES; AND FAIRLY REPRESENTS EACH OF THOSE DENOMINATIONS.

It sustains the same relations to the three denominations. 1. It is strictly a board of commissioners, an agency, for managing the work of foreign missions from this country, for such friends of the Redeemer and of man as shall choose to employ it; and those who do choose to employ it are members of each of the three denominations. 2. The Board was originally constituted by the General Association of Massachusetts, in 1810, "to devise ways and means, and adopt measures, for promoting the spread of the Gospel in heathen lands." The other general ecclesiastical bodies in New England soon concurred in the appointment. And in 1826, the General Assembly of the Presbyterian Church in the United States, and the General Synod of the Reformed Dutch Church, gave to the Board their official sanction and recommendation. 3. The Board receives alike candidates for missionary service, possessing the requisite qualifications, as they offer themselves, from each of the three denominations. 4. The Board is under obligation, by the terms of its union with the United Foreign Missionary Society, to supply the highest ecclesiastical bodies of the three denominations with copies of its Annual Report. 5. The ecclesiastical bodies of the three denominations have, each, entire control over the Board as to its support from the churches they represent. Let the General Assembly of the Presbyterian Church, for example, for any just cause, recall the recommendation it has given of the Board, and declare that it is no longer worthy of the confidence and support of the Presbyterian Church, and how completely would its influence be destroyed in that denomination? 6. The Board is composed of voting members from the three denominations, in the proportions now to be stated.

The Board fairly represents each of the three denominations. The ascertained number of communicants in each of the denominations, according to their latest official returns, is of

Presbyterians,	233,580.
Congregationalists,	126,714
Reformed Dutch,	20,186

The corporate members of the Board at this time (January 1834) are connected with the several denominations in the following proportions. With the

Presbyterian,	-	-	35
Congregational,	-	-	30
Reformed Dutch,	-	-	8

There is also one member belonging to the Associate Reformed Church.

If regard were had simply to the *funds* contributed, hitherto, by each denomination, the Congregational churches would be very inadequately represented; the proportion, in this view, being nearly the same as among the honorary members, which was, in 1831, 429 Congregationalists to 268 of other denominations, and has not since materially varied.—The corresponding members in this country are all Presbyterians.

III. THE ORGANIZATION OF THE BOARD, AND ITS METHODS OF PROCEEDING, GIVE TO EACH OF THE DENOMINATIONS VERY HIGH SECURITY FOR THE PURITY, FIDELITY AND EFFICIENCY OF THE BOARD, AND OF ITS MISSIONARIES, AS AGENTS OF THOSE DENOMINATIONS.

Two methods of organization have been adopted in this country for conducting the benevolent operations in which the churches are engaged—voluntary associations, and boards constituted by ecclesiastical bodies. Advantages are claimed for each, and objections are alleged against each. It has so happened in Providence, that the organization of the American Board is such, that it is not liable to the objections alleged against either of those plans, and that it secures the advantages claimed for each.

It is objected against boards ecclesiastically constituted (whether justly or not it will not here be undertaken to determine), that the bodies which constitute them come together for other purposes than attending to the management of the benevolent operations entrusted to those boards, and will not be likely, therefore, to give vigilant and efficient attention to them, and will carry into the elections of their members and the supervision of their proceedings the party interests and feelings which too often prevail in those bodies. The American Board comes together for the sole purpose of attending to the business of foreign missions; and remote indeed is the probability, if not the possibility, of its members having any other motive in selecting their associates and successors but to find men the best qualified and circumstanced to forward the great work of foreign missions.

It is objected to voluntary associations (whether justly or not it will not here be undertaken to determine) that they might be easily perverted, by a few designing individuals at the places and times of their meetings, contributing a trifle to their funds, and thus obtaining for themselves all the powers of members, and combining together to elect officers, and do what they should please with the institution. But no person becomes a voting

member of the American Board by simply contributing to its funds. At first the Board was annually appointed by the General Associations of Massachusetts and Connecticut—the two which had then concurred in the arrangement. It soon, however, became necessary to obtain an act of incorporation for the Board, which could not be obtained for it as then constituted. This led to a change in the organization. The then members were authorized to *elect associates and successors*, who should in the same manner perpetuate the Board. These are the corporate members, who alone have the right of voting.

It is claimed (whether justly or not it will not be here attempted to determine) for voluntary associations, that, being composed only of those who are interested in their object, associated and assembling solely for its promotion, they may be expected to prosecute their work with an energy and skill not attainable in benevolent agencies formed on the other principle. The members of the American Board, as already stated, are selected chiefly on account of their adaptedness of character and circumstances to promote the cause of foreign missions, and this is the sole object of their attention in all their meetings. It may well be expected of them, therefore, to prosecute their work with intelligence and energy. Indeed it may be questioned whether any organization for benevolent institutions yet devised provides so well for securing these important qualities. In the words of the "Address," "In large popular societies,"—and the same is true of ecclesiastical bodies when they revise the proceedings of their various boards,—little else "can be done than to make public statements which must be received," for the most part, "without examination. Whereas at the annual meetings of the Board, all the doings of the Committee are brought under review. And this review is taken by men, who do not act in their private capacity, or as friends of the cause merely, but who are selected for this special service, who have regularly attended to the same duties for a series of years, who are familiar with the details of the business, and who wish for information, both on their own account, and that they may communicate it to others."

It is claimed (whether justly or not it will not here be attempted to determine) as a peculiar excellence of boards for benevolent purposes ecclesiastically constituted, that they give a security not furnished by associations formed on the opposite principle, for the purity of doctrine and character of their members and agents. The American Board furnishes as high security for the purity of doctrine and character of its members and agents, as can be claimed for any other benevolent organization.

It gives very high security in relation to the character of its members, arising from the character of its present members, associated as they are for the single object of conducting foreign missions, and from the control over it possessed by the ecclesiastical bodies of the three denominations. In the words of the "Address," "A considerable proportion of the

members were Presidents of Colleges, and Professors in Theological Seminaries, at the time of their election; and more than one fourth part of the present members sustain one or the other of these relations. It need not be said that gentlemen in these important and responsible stations, are extensively known and highly esteemed. They are also more likely than others, to be intimately acquainted with the character of the missionaries. Another class is composed of venerable men, both among the clergy and laity, who have arrived at an advanced period of life, have discharged numerous public duties, and are not even suspected of valuing the little distinction which is implied in a selection to these services, except as it may enable them to serve God in their declining days, and to bear a distinct testimony to the excellence of the missionary cause. A small number of middle age, residing near each other, have been selected to manage the executive business of the Board; and others in the same period of life, distinguished for their active exertions in behalf of charitable objects, and residing in different parts of the union, have been associated in this body." No association in the country, it may be safely said, has a larger share of the confidence of the Christian community, in every denomination. And just in proportion to their desert of that confidence is the security they give that they will elect for their associates and successors only men of a similar character. "If the members of the Board have any regard for the success of the cause in which they are engaged; if they feel any responsibility for the stewardship which is placed in their hands; if they wish to sustain any reputation for integrity and consistency; they will aim to secure the best and most durable interest in the affections of the people of God, by doing what is right, and leaving the issue to his disposal." In fact, all their influence, and their very existence, depend upon their retaining the confidence of the Christian community.—And, as already shewn, the ecclesiastical bodies of the three denominations have, each, perfect control over the Board as to its support from the churches they represent.

The Board also gives very high security for the soundness of faith and character of the missionaries it sends forth, and that a due proportion of the churches gathered under its auspices will be organized according to their several preferences. Just as does the Board of Missions of the General Assembly, and of the General Synod of the Reformed Dutch Church, the American Board takes missionaries licensed and ordained by the several Presbyteries and Classes and Associations; and leaves them in their several ecclesiastical connections and responsibilities, until they are regularly dismissed to form others called for by the success given them in prosecuting their missionary work. Of the 93 ordained missionaries now (January 1834) laboring, or on their way to stations, among the unevangelized nations, 50 are Presbyterians, 41 Congregationalists, and 2 Reformed Dutch.—And in the forms of organization the missionaries give to their

converts when gathered into churches, the missionaries are left by the Board entirely to their own judgment and preferences; no opinion having ever been given by the Board or its Prudential Committee, designed, directly or indirectly, to influence the missionaries on this subject. Of the 40 churches gathered under the auspices of the Board, into which have been received upwards of 2,300, and in which, at the last returns, were embodied 1,940 members, converts from Paganism and Mohammedanism, 18 are Presbyterian, 5 Consociational, and 17 Congregational. A new mission, soon to be established, will be ecclesiastically organized according to the discipline of the Reformed Dutch Church.

IV. The reasons, given in the Address and in the Report, "for BUT ONE INSTITUTION FOR FOREIGN MISSIONS FOR THE PRESBYTERIAN, CONGREGATIONAL AND REFORMED DUTCH DENOMINATIONS IN THE UNITED STATES," were the following:

"1. *It will save time and labor.* This assertion is so obvious as to require little illustration. Two societies must have two executive committees, two secretaries, at least as many assistant secretaries, two treasurers, and two sets of agents. Much of this labor may be saved by merging two institutions into one. To every person acquainted with the real state of things, this is a very weighty consideration. The man, who attends an auxiliary missionary meeting once a year, at the expense of half a day's time, may regard it as a small matter to conduct missionary operations. But in point of fact, it is a very arduous and difficult matter; and this should be well known and understood by the Christian public. It is not easy to find, in any city of the American union, a sufficient number of suitable men to form a active and laborious committees for existing societies;—men; who shall, amidst all their private and professional engagements, hold themselves ready to attend weekly meetings, or to be called together on any emergency. What then shall be said respecting those functionaries whose whole time is demanded for their respective offices? How are men to be obtained, as a permanent thing, for these agencies in two institutions? Without saying any thing respecting the competency, or incompetency, of the present incumbents, it may be said boldly, that the American churches should see to it, that the best talents and attainments which the country can furnish, during all future years, have the charge of this momentous business. Let it be remembered that, as a people, we are in great want of able men for the management of public spirited measures; not because our country is destitute of such men, but because the stations which require them are very numerous, and are multiplying every day. Is one of our colleges in want of a President? or one of our theological seminaries in want of a Professor? A suitable man may perhaps be found, by searching the land from one end to the other; but the difficulty lies in the fact, that, in all probability, he cannot be spared from the station which he now occupies; and if he could, he would be called to

half a dozen other important stations, if there were any hope of obtaining him. This state of things requires *economy in the employment of competent men*, to be regarded as a public and imperious duty.

"There are those, who, for want of knowledge on the subject, think that any man of good character for integrity, may be taken and coerced into these services. If such a course of proceeding were proper and just, who has this power of coercion? We may indeed find men in most of our cities each of whom will say, 'I am willing to give my *five hundred dollars a year*, or my *thousand dollars a year*, for religious charities;' and there are those each of whom might add, 'I am willing to *rise early, and sit up late, and eat the bread of carefulness*, that I may have the ability of doing this;' and yet, each of these liberal men would feel compelled to add, 'I cannot give my whole time, nor half my time, to any of these charitable objects, nor to all of them conjoined.'

"2. *It will also save expense.* This is apparent from what has already been said. But when it is considered, that if two institutions, having the same object in view, continue their separate operations, there will be a necessity of sending agents from both to the same parts of the country; that, in many instances, two journeys to the western wilderness will be required, where one would otherwise answer every purpose; and that the contingent expenses of two separate establishments must be defrayed; it will appear, that this is a subject of no trifling consequence.

"3. *There is no necessity for two institutions.* The members of the three denominations agree essentially in their views of Christian doctrine. They employ the same sort of men for missionaries; men who were educated in the same schools, preach the same great truths in the same manner, are personally acquainted with each other, and are closely bound together by ties of friendship and of Christian affection. They rely upon the efficacy of a Savior's blood for the pardon of their own sins; and they present to perishing men of all classes the atonement of an almighty Redeemer, applied by the new-creating Spirit, as the only ground of hope, the only way to holiness and to God. There is as perfect a union on this subject, among those who believe in experimental religion, as perhaps ever existed among so many individuals on any subject of common interest; a union, which will enable them to act together with the greatest cheerfulness and energy. If we can suppose, that the missionaries should hereafter cease to preach Jesus Christ and him crucified; and if they should preach any other gospel than that which Paul preached;—the support now derived from the Christian community would immediately fail.

"4. *It will remove the danger of collision.* If there be two institutions, there will be constant danger of interference;—a danger, which no human wisdom, prudence, or piety, can entirely obviate. Agents will proceed from each society to the same places, they will often ar-

rive at the same time, or one immediately after another; the plans and measures of one will seem to thwart the designs and calculations of the other; and each will meet with many a severe repulse, both from ministers and people, as a consequence of the dread of this apprehended collision, or the dislike of repeated applications for the same object. It is to be presumed, that the conductors of both societies will always be on harmonious terms; but can it be supposed, that all the agents to be hereafter employed will have such a share of the meekness of wisdom, as to give no offence, in these difficult and constantly varying circumstances? And if the agents should be perfect, will not partizans arise for one society, who will plead with zeal for a particular mission, or a particular class of operations, to the disparagement of missions under the care of the other society? Will not extravagant encomiums of one provoke disadvantageous comparisons? And will not the efforts of both be thus weakened, and many individuals prevented from giving an efficient and systematic patronage to either? If the missionary exertions of the country should be increased, and the need of greater and still greater resources be felt, the evils here adverted to will be greatly augmented; and agents, instead of pleading the cause of a suffering world with boldness, will be timid and hesitating, lest they should seem to encroach upon the claims of a sister institution."

5. *A single institution will greatly promote Christian affection.*

"Union of effort in behalf of the heathen world, tends powerfully to increase brotherly love among those who are thus united. It brings them to be acquainted with the same individuals, acting as their agents and almoners. It fixes their minds on the same objects, and those of the highest interest. It multiplies the subjects of common concern. So far as benevolent feelings are called into action, the amiableness of the Christian character is apparent; and those who behold in each other the lineaments of their heavenly origin, will be more closely drawn together, the more they are called to act in the same connection, and for the accomplishment of the same purposes. This tendency of united counsels and efforts assumes a vast importance, when the rapidly increasing population of our country, and our extensive territory, and our capability of exerting a moral influence, are considered.

"6. *The great saving by one institution of toil, expense, and rigor of life, in the necessary research and explorations which are indispensable to an intelligent and successful prosecution of the work of foreign missions.* This has indeed been already adverted to, where reference was made to "journeys to the western wilderness." How much the force of this consideration is augmented, when missions are to be conducted in the four quarters of the globe, is evinced by the sketch, given in the Report of the American Board for the present year, [1831] of the countries traversed, and the perils encountered, and the lives lost, in the explorations already made

under the direction of that institution. In no other way could the indispensable knowledge thus acquired have been obtained. And who could think it expedient to double this toil, and expense, and risk of valuable lives?

"7. In conducting foreign missions, as in managing every other important concern, experience is the safest guide, and often leads to essential modifications in the methods of proceeding, greatly augmenting the efficiency and success of the enterprise. The time and labor and expense requisite for acquiring this experience would be greatly augmented, if not doubled, by having two institutions, while the result would be to each far less efficacious.

"8. To all which is to be added, that constitution of human nature, by which interest and motive and effort and reward correspond with the magnitude and sublimity of the object presented; creating a moral momentum, which declines with every division, and augments steadily up to the highest point of practicable combination."

V. In reference to THE SEAT OF THE OPERATIONS OF THE BOARD, it is remarked in the Address, "It may be well to say, for the information of many into whose hands these pages may fall, that it happened providentially, and without any peculiar attachment to place, or regard to personal considerations, that the business of the Board has been done in Boston. It should be added, however, that this providential disposition of the matter ought not to be disregarded, for the following reasons. Though New York is the great emporium of our country, yet, as every merchant knows, there is six times, if not ten times, as much direct intercourse between Boston and India, or the Sandwich Islands, as between New York and the same places. There is also a regular commerce between Boston and the Levant. So that the missionary stations beyond sea are much more easily accessible from Boston, than from any other place in the United States. The same would be true with respect to any missions, on the west and north-west coast of America, the western coast of Africa,* the shores of the Persian gulf, the Maylayan Archipelago, or any part of Polynesia. The foreign trade of New York is principally with Europe, South America, and Mexico; whereas the foreign trade of Boston, though less in amount, is carried on with every part of the world; and of course furnishes the means of conveying missionaries to almost every heathen country, and corresponding with them and supplying their necessities, after their respective stations are formed." Indeed such is the commerce of this country that, whether we have many or few foreign missionary societies or boards, the business of sending missionaries and their supplies to stations beyond sea, must, at present at least, be nearly all transacted within the strip of coast from

Philadelphia to Salem, Mass. And as yet, Boston is decidedly the most favorable location for this purpose. Of this statement we have strong confirmation in the following facts. Most of the letters received at the Missionary Rooms from missionaries of the Board beyond sea, are brought into the ports of Massachusetts. And the Baptist General Convention, which holds its meetings alternately in New York and Philadelphia, has the seat of its foreign missionary operations at Boston. And the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, whose executive committee is located at Philadelphia, conducts its foreign missions through a committee at Boston.

VI. CAN THE AMERICAN BOARD, THEN, BRING THE SUBJECT OF MISSIONS HOME TO THE CHURCHES IN THE SEVERAL DENOMINATIONS, SO AS EFFECTUALLY TO EXCITE AND SUSTAIN THEIR INTEREST AND CO-OPERATION IN THE WORK? This important question will be satisfactorily answered by briefly describing its method of conducting this part of its operations. It proposes to divide the country into General Agencies, employing a competent agent, all his time, in each, promoting the missionary spirit, finding and ascertaining the qualifications of missionaries, and obtaining funds. Such agencies are already established in New England, in the State of New York, and in the Western States; and will be established as soon as practicable in New Jersey and East Pennsylvania and Delaware and Maryland, in Virginia and North Carolina, and in the more southern States. One of the Secretaries also frequently visits the Theological Seminaries and Colleges, and assists, as he is able, in making the annual application in the principal places for funds. The General Agents are assisted in their work by local and temporary agents, and by various organizations. A chief object of these organizations is to secure the regular bringing of the subject of foreign missions, once a year, before each congregation. In forming these organizations respect is always had to the circumstances, and ecclesiastical habits, and preferences of the people. In New England and in some other sections of the country, male and female foreign missionary associations are formed in each congregation, having collectors, who apply once a year to all the members of the congregation for their contributions, after a sermon has been preached on the subject; and these associations are combined in auxiliary societies within convenient limits, which have an annual meeting, attended by a delegation from the Board. The boundaries of these auxiliaries are, where it is convenient, coincident with those of Presbyteries, Classes, Associations, Consociations, and Conferences of Churches. Or if preferred, these bodies may themselves act as auxiliaries, or may attend to the business within their limits in their ecclesiastical capacity. In other parts of the country where an organization for this purpose is not practicable or expedient, it is not attempted, and the business is attended to from year to year, as far as attended to, by

* Since the publication of the "Address," the increased intercourse with Liberia has caused the passage of vessels to Western Africa to be chiefly from the middle parts of the United States. Missionaries to southern and southeastern Africa will generally be sent by vessels bound to the East Indies.

the pastors and agents. In October last a Western Foreign Missionary Society was formed at Cincinnati, auxiliary to the American Board, having its Secretary, and Treasurer, and Executive Committee, who are to attend to the business of exciting and cherishing the missionary spirit, and procuring missionaries, and obtaining funds, in the Valley of the Mississippi; the missionaries to be commissioned and directed in their work, and the funds to be applied, by the Prudential Committee of the American Board. The Secretary of this Society will probably be, in ordinary cases, also General Agent of the Board in the same region. The General Synod of the Reformed Dutch Church has its Board of Foreign Missions, with the usual officers, to attend to the business in their denomination, their funds to be paid over to, and their missionaries to be directed by, the Prudential Committee of the American Board. And recently the Synods of Virginia and of North Carolina have united in constituting a Board of Foreign Missions for those States, connected in a similar manner with the American Board. In fact any local organization may be adopted that the circumstances or preferences of the friends of missions in any part of the country may require, leaving to the Prudential Committee of the American Board the designation of the missionaries and the direction of their operations. Thus the Board is found to be, as it has been already stated that it is, strictly a board of *Commissioners*, an *agency*, for managing the work of foreign missions from this

country, for such friends of the Redeemer and of man as choose to employ it; and may be so employed, if they shall choose, by all the members of the three denominations. Thus the facilities possessed by the Board and its executive officers, and their knowledge and experience in the work, may be made use of by Christians of the three denominations in all parts of the country; and the animating and sanctifying subject of foreign missions may be brought home to all in the most agreeable and efficient manner; the exciting and encouraging influence—not merely of the good which one denomination, or an organization embracing a part of one denomination, may have been instrumental in effecting, may be brought to bear upon its members—but of *all the good* which the three denominations shall be made instrumental in accomplishing, may be brought to bear directly and efficiently upon each member of each denomination; so that as any individual of either denomination shall hear or “read of the conversion of American Indians, and Sandwich Islanders, and Hindoos, and Chinese, or trace a missionary tract as it winds its way to the Caspian, or passes the Ghauts from the Coromandel coast, or enters a port of the Celestial Empire, or casts a gleam of light upon the dark mind of the Polynesian savage, he may reflect that in *all these works of mercy his humble offerings had a share.*” Each will have the greatest encouragement in the work, and will most efficiently contribute to its economical and vigorous prosecution.

PROPOSED ENLARGEMENT OF THE MISSIONS OF THE BOARD DURING THE YEAR.

THE Prudential Committee commence the year, according to their usage, with a statement of views and plans appropriate to existing circumstances. The plans which were formed a year ago, and published in the Herald for March, have not all been executed, for want of missionaries. Forty-nine were needed, and but twenty-three were obtained. The demand, as was expected, is greater now than it was then; and it promises to increase from year to year, till the cry of all nations for relief is heard in resistless appeals.

Shall not prayer be offered with ten-fold earnestness to the Lord of the harvest, that he would send forth more laborers into the ripening harvest of the world? No voice but his can reach the thousands of promising young men converted a few years since, and draw them from their farms and merchandise. Nor can any power but his expel from the churches that unbelief, and those erroneous views of self-interest, which restrain the rising spirit of Christian enterprise.

The best method of increasing the number of ministers, and of ensuring the success of their labors, is to employ them in obedience to the commands of God; and the perfection and glory of the church will ultimately be found to consist in fulfilling the intentions of her Redeemer to this lost world. Her interest, her

joy, her salvation, are all to be sought in the great high way of her duty to the world.

Suppose one half the heathen nations should be assigned to the churches of our land, as a fair proportion to receive the gospel from them. If now there was pervading our ministers and churches the same spirit of obedience to the divine command, the same compassion for the benighted heathen, the same faith in the divine promises, the same spirit of self-denial and active zeal, which urged Paul forward irresistibly in his missionary career, would it be found impracticable for our American churches to send the gospel to half the families on the globe within thirty years? Wherein would the impracticability consist? In the want of the requisite pecuniary resources? On this point there cannot be doubt enough to call for a discussion. Would it be impossible to furnish the requisite number of men? Supposing that the spirit of Paul, including, of course, the required love for the whole human family, pervaded the churches, how could Christians bear to see themselves so amply furnished with ministers, and religious teachers and counselors, with Bibles and tracts and Christian books, with Sabbaths and sanctuaries and schools, the great object of which seems to be to reiterate daily the gospel offer to those who have heard it thousands of times, while three

fourths of their fellow-men enjoy none of these advantages, and are as ignorant of all that the minister or the Bible would teach, as the brutes that perish? Could they refrain from saying to their ministers and theological students, throughout the land, Leave us to our elders and deacons, to our Bibles and tracts and religious books, to our Sabbath and social meetings and Christian schools—Up, haste away, and preach the unsearchable riches of Christ to the dying heathen: blow the gospel trumpet in the ears of every human being: make known the Savior and offer pardon in his name to every condemned child of Adam without delay. With such a spirit abroad, how soon might thousands of preachers and other thousands of Christian schoolmasters be dispersed through the dark places of the earth. How soon might a thousand mission presses be put in operation; and these be followed by thousands of Bible and tract distributors, and the light of heaven shine upon all the nations.

Does the impracticability of giving the gospel to the whole human race lie in the fact that some of the heathen countries are closed against it? Is it quite certain that, even now, the gospel cannot be introduced into every nation? When and by what well-conducted and persevering experiment has this been ascertained? Is it certain that, if men of a holy boldness and discretion would press into Turkey or China, in such numbers, and prepared to make such sacrifices as the unqualified command of Christ and the momentous interests at stake would justify, that they would not succeed in planting the standard of the cross in those empires? It might cost much suffering and loss of treasure and life; but probably not more than it cost to introduce and sustain Christianity in the Roman empire? Why were great sacrifices in propagating Christianity any more called for or justified then, than now?

But we have not supplied all the fields that are open and easy of access. At no period has there been so much unoccupied ground, explored and spread out before the churches, as at the present. It was stated by the Committee, in an address to the Christian public four years ago, that the number of heathens to whom missionaries could gain access was altogether greater than the actual number of missionaries could supply.—Although the Board has since that period greatly strengthened many of the missions then under its care, and has commenced, or has missionaries now on their way to commence, nine new missions, and has more than doubled the number of its ordained missionaries, yet it is no less true now than it was four years ago, that the churches are very far behind the providence of God—they are by no means doing all that Providence is rendering practicable for the conversion of the heathen nations.

To show ourselves as intent on obeying the command of Christ and preaching the gospel to every creature, as we ought to be, we should ascertain by actual experiment whether heathen nations are accessible or not; and after planting our missionaries wherever they

can obtain admission, we should have others waiting at the gates of every nation to which admittance is refused, ready and earnestly desiring to enter, as soon as the providence of God shall open the way.

Does the impracticability of spreading the gospel through half the heathen nations of the earth, by the American churches, during the present generation, consist in any disastrous consequences that would follow to our churches or country? Can it be admitted for a moment that such an act of faith and obedience, of compassion for the heathen and self-denial for their conversion, could, under the government of the Head of the Church, prove ruinous, or even in any degree disastrous? Since missions to the heathen were commenced by our churches, has not our land been blessed, to an extent heretofore unexampled, with revivals of religion? Have not religious and benevolent institutions, of almost every description, had their origin since that period; and have they not grown and flourished almost in exact proportion to the spirit of foreign missions? May not the great reason why the borders of the church in Christian lands have been so narrow; why heresies, divisions, and a low standard of piety have prevailed; why prayer for the enlargement of Zion has been no more signally answered; why, in short, the preaching of the gospel has produced no more effect—be that the churches have all the while been disobeying a plain and known command of Christ? *If I regard iniquity in my heart the Lord will not hear me.* In the days of the apostles, when the spirit of missions was the dominant spirit, how controlling was the power of Christianity, how rapid and triumphant its progress!

Suppose that now the faith and zeal of our churches were such, that they should feel themselves, with one heart, and irresistibly impelled to the course referred to, and should say to their ministers and theological students throughout the land, Go, preach the gospel to the heathen; and the ministers and candidates for the ministry should simultaneously decide to go on the embassy; should we not expect, that, when the ministers and the churches should meet each other for the last time, the former to give their parting benediction, and the latter to pronounce their God-speed, there would be a movement of the providence and of the Spirit of God, which would speedily result in throwing open every heathen community to the approach of missionaries, and in a rain of righteousness on the churches at home, and on heathen nations, which would give unexampled efficacy to all the means of grace, and cause the knowledge of the Lord to go over the earth like the waves of the sea?

The Committee feel some embarrassment in asking, from year to year, not the largest but the smallest number of missionaries demanded in the fields already occupied by the missions of the Board, and in the new fields which Providence is opening before them and inviting them to enter. But necessity is laid upon them to make their plans accord, in some measure, with the supply of missionaries which it seems possible to obtain. They purpose,

therefore, with the leave of Providence, and depending on divine assistance, to send forth missionaries, during the year 1834, as follows, provided suitable men can be obtained; viz.

To Western Africa,	3
To Eastern Africa, including a physician,	5
To the island of Cyprus,	2
To Asia Minor,	5
To Syria,	4
To the Nestorians of Persia, a physician,	1
To the Mohammedans of Turkey,	1
To the Mohammedans of Persia,	1
As explorers in Persia and the countries beyond,	4
To the Bombay mission,	5
To Siam, a physician,	1
To Southeastern Asia and the Indian Archipelago,	10—42
To the Ojibwas,	3
To the Saux, Winnebagoes, and Sioux,	6
To the tribes west of the State of Missouri and the Territory of Arkansas, towards and beyond the Rocky mountains,	6
To the Choctaws and Creeks,	4
To the Osages,	2
To the Senecas,	1—22
Total,	64

Besides these, the Board would gladly send fifteen or twenty pious and competent teachers to different fields, especially among the Indians of this continent.

It is proposed, also, to enlarge and perfect the means in the several missions, of translating, printing, and distributing religious publications, that the Bible and Tract societies may not be impeded in their work. Two or three additional seminaries are required for educating native teachers, catechists, and preachers; and the advantages of common education need to be extended in all the missions.

Nor will the existing system, irrespective of the proposed enlargements, require a less expenditure than it did the past year. A hundred and fifty families, besides unmarried adult laborers and native preachers and assistants, amounting in all to 323 persons, employed at 60 stations—with 40 churches, and nearly 2,000 native members, and 56,000 learners in the schools, and five printing establishments, under their care;—depend, under God, on the treasury of the Board for the means of their sustenance and usefulness during the present year; and the means in the treasury will be ample, or insufficient, as the patrons of the Board shall increase, or diminish the amount of their contributions.

Such is the simple statement, which is submitted to the numerous patrons of the Board throughout the country, in the full confidence that the means will be afforded both for sustaining and enlarging the missions under the care of the Board. With special earnestness, however, would the Committee entreat the prayers of their fathers and brethren in the churches, that wisdom and every other needed grace may be imparted to all the agents in this momentous work, and that the Holy Spirit may visit the several missions with abundant showers of his saving influences.

In behalf of the Prudential Committee,

B. B. WISNER, }
R. ANDERSON, } Secretaries.
DAVID GREENE, }

Missionary Rooms, Boston, Jan. 1, 1834.

N. B. The formation and anniversaries of auxiliaries, with various other notices are necessarily deferred till next month.

Donations,

FROM NOVEMBER 16TH, TO DECEMBER 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield Assn.</i> Ms. A. Newell, Tr.	
Brimfield, La. 85,85; chh. 62;	
mon. con. 41; L. Bish, dec'd,	220 95
30; sab. sch. 2,10;	37 63
Charlton, Gent. 15; la. 22,63;	
E. Ware, Gent. 97,35; la. 56,15;	228 50
mon. con. 75;	
New Braintree, Gent. 69,70; la.	
59,70; mon. con. 22,31;	151 71
N. Brookfield, Gent. 112,17; la.	
87,70;	199 87
Oakham, Gent. 20,92; la. 33,43;	
mon. con. 19,06; fem. juv. so.	
11,95;	85 38
S. Brookfield, Gent. 25,25; la.	
17,42; mon. con. 8,56;	51 23
Spencer, Gent. 39,50; la. 46,33;	
mon. con. 13; sab. sch. 5,16;	103 99
Sturbridge, Gent. 72,38; la. 53,10;	
mon. con. 31;	156 48
W. Brookfield, Gent. 37; la. 55,54;	
mon. con. 5; fem. juv. so. 4,01;	101 55
Western, Gent. 50; la. 42,87;	
mon. con. 10,13;	103 60
W. Ware, Gent. 50,77; la. 29,19;	
mon. con. 7;	86 96
	1,527 25
Ded. expenses paid by aux. so.	
27,25; c. note, 2;	29 25-1,498 60
<i>Essex co. North</i> , Ms. J. S. Pearson, Tr.	
Newburyport, Mon. con. in N.	
chh. 120; an indiv. 1;	121 00
<i>Fairfield co. West</i> , Ct. M. Marvin, Tr.	
Bridgeport, Mon. con. 78,85, coll.	
21,15; to constitute WILLIAM	
DE FOREST an Honorary Mem-	
ber of the Board,	100 00
Darien, Gent. 22,44; la. 12,25;	
mon. con. 25,31;	60 00
Fairfield, La. 35,75; cong. 60,46;	
mon. con. 8,60;	104 81
Green's Farms, Gent. and la. (of	
which to constitute the Rev.	
THOMAS F. DAVIES an Hon-	
orary Member of the Board, 50;)	57 00
New Canaan, Gent. 38,74; la.	
benev. so. to constitute the	
Rev. THEOPHILUS SMITH an	
Honorary Member of the	
Board, 50,12; mon. con. 71,15;	160 01
Norfield, Gent. and la.	15 26
North Greenwich, Gent. 38,68;	
la. 44,75; mon. con. 38; (of	
which to constitute ORADIAN	
MEAD an Honorary Member of	
the Board, 100;)	121 43
North Stamford, Gent. and la.	29 25
Norwalk, Gent. 79,90; mon. con.	
50,48; (of which to constitute	
the Rev. DANIEL SMITH of	
Stamford, and Rev. EDWIN	
STEVENS of Canton, China,	
Honorary Members of the	
Board, 100;) la. (of which to	
constitute the Rev. EDWIN	
HALL an Honorary Member of	
the Board, 50;) 52,27;	189 65
Ridgebury, Gent. and la.	25 00
Ridgefield, La. 22,05; indiv. 9,49;	
mon. con. 41,16; Rebecca Fow-	
ler, dec'd, 10;	82 70

Saugus, Gent. 36, 92; la. 44, 48; mon. con. 51, 60;	135 00
Stamford, Gent. and la.	75 00
Stamwich, Gent., la. and mon. con.	75 59
West Greenwich, La. 35, 07; mon. con. and sub. coll. 53;	88 07
Wilton, Gent. 31, 57; la. 22, 06; mon. con. 12, 97;	66 90
	1,378 67
Ded. expenses paid by aux. so.	3 03-1,375 64
Franklin co. Ms. F. Ripley, Tr.	
Ashfield, Gent. 34, 55; la. 29, 43; mon. con. 7, 12;	71 10
Barnardston, Gent. and la.	16 34
Buckland, Gent. 42, 13; la. 36, 33;	79 46
Charlemont, Gent.	86 82
Colrain, Gent. and la.	32 03
Conway, Gent. 108, 58; la. 90; ch. so. 1, 50; (of which to con- stitute JOSEPH ARNOLD an Hon- orary Member of the Board, 100;)	900 08
Hawley, 1st par. Gent. 27, 14; la. 16, 34; a pensioner, 10;	53 48
West, Gent. and la.	5 04
Heath, La. 40, 91; do. 19;	59 21
Gill, La. 8, 26; mon. con. 9, 05;	17 31
Greenfield, Gent. 33; la. 33, 87; mon. con. 69, 69;	136 56
Montague, Gent. 22, 44; la. 15;	37 44
Northfield, Gent. and la. 16, 43; juv. mite so. 78c. c. box, 31c.	17 32
Shelburne, Gent. 53, 42; la. 36, 37; sub. sch. 2, 38;	92 07
Warwick, Gent. 8, 87; la. 12, 82; mon. con. 7, 50;	29 19
Wendell, Gent. and la.	36 00
Rev. W. Riddel, for Bombay miss. 50; I. Smead, 2;	52 00
	1,021 65
Ded. expenses paid by aux. so.	30 61-991 04
Grafton co. N. H., W. Green, Tr.	
Campton, Gent. 32, 22; la. 27, 30;	59 54
Dartmouth College and Hanover Plain, Gent. 22; la. 26; mon. con. 30, 35;	88 35
Groton, Gent. and la.	5 75
Hanover East, Gent. and la. 30, 25; mon. con. 4, 47;	34 72
Haverhill, Gent. la. and mon. con. (of which to constitute the Rev. HENRY WOOD an Honora- ry Member of the Board, 50;)	53 13
Hebron, Gent. and la.	12 87
Lebanon, Gent. 11; la. 18; mon. con. 60; (of which to constitute the Rev. SAMPOL R. MURDER an Honorary Member of the Board, 50;)	89 00
Littleton, Gent. and la.	4 50
Piermont, Gent. and la.	12 26
Plymouth, Gent. and la. 30, 63; mon. con. 50;	80 63
Thornton, La. and mon. con.	14 75-455 50
Hampden co. Ms. S. Warriner, Tr.	
Blandford, A few ladies,	15 00
Chester, La.	34 12
Chickopee, O. C. (of which for Flat Head Indians, 1;)	3 00
Chickopee Factory, Mon. con.	4 88
East Granville, Mon. con. 20; Dr. C.'s chh. 6, 50;	26 50
East Longmeadow, Mon. con. 2, 57; contrib. 5, 75;	8 22
Longmeadow, Mon. con.	41 00
North Wilbraham, Gent. and la.	21 06
Springfield, Gent. 135, 66; mon. con. 122, 98;	258 64
Westfield, Gent. 50, 50; mon. con. 24;	74 50
West Springfield, 1st par. 100; sem. benev. so. 15, 14;	115 14
	909 56
Ded. expenses paid by aux. so.	18 05-927 51

Hartford co. Ct. J. R. Woodbridge, Tr.	
Berlin, Worthington so. La.	37 26
Eastbury, Gent. 12, 77; la. 12, 75;	26 52
East Hartford, Mon. con.	29 69
East Hartland, L. and P. Case,	19 00
East Windsor, N. Gent.	3 42
Hartford, Miss B. Anderson, dec'd, 1st so. Mon. con. 17, 05; gent. (fr. B. Hudson, to consti- tute ALFRED HUDSON an Hon- orary Member of the Board, 100;)	117 05
North, Gent. (of which fr. A. M. Collins to constitute the Rev. HORACE BUSHNELL an Honorary Member of the Board, 50;)	613 00
Manchester, Gent.	170 00
Marlboro', La. benev. so.	11 36
Wethersfield, Newington so. Gent.	25 25
	1,055 77
Ded. c. note,	3 00-1,052 77
Morroe co. N. Y. By E. Ely,	
Bergen, B. Wright, part of pen- sion, 30; center chh. 28, 19;	
Lyme, presb. chh. 14, 58;	81 77
Brighton, Allen's Creek sch. dist. 2, 45; la. benev. asso. 20;	22 45
Chili, Mon. con. in 1st presb. chh.	5 00
Knowlesville, Presb. chh.	10 00
Le Roy and Bergen, 2d cong. chh.	20 72
Livonia, Miss. asso.	50 00
Pittsford, Fem. miss. so.	25 00
Portage, 1st cong. so.	8 00
Riga, 1st cong. chh.	7 67
Rochester, 1st presb. chh. 87, 63; 2d do. 145; 3d do. 24, 14; sub. sch. chil. in 2d do. 20; D. Sco- ville, 10;	286 77
Royalton, Cong. chh.	13 60
Shelby, Presb. chh.	4 50
Sheldon, 2d presb. chh.	9 20
West Bloomfield, 1st presb. chh.	50 00
West Mendon, Presb. so.	63 50-658 88
New Haven city, Ct. C. J. Salter, Tr.	
Mon. con. Dec. 8, 35; do. in Yale college, 23, 19;	32 04
New Haven co. East, Ct. S. Frisbie, Tr.	419 02
New York city and Brooklyn, W. W. Chester, Tr.	141 65
Northampton and neighb. towns, Ms. J. D. Whitney, Tr.	
Amherst, E. par. Mon. con.	16 57
N. par. Gent. 13; la. 18; mon. con. 23, 10;	54 10
1st par. La.	94 39
Belchertown, La.	32 16
Chesterfield, Gent. 8; contrib. in Rev. Mr. H.'s so. 6, 35;	14 35
Cummington, Gent. 12, 25; la. 36, 11;	48 36
Deerfield, S. par. Gent.	21 12
East Hampton, Gent. 23, 42; la. 9, 50;	33 92
Enfield, Gent. 95, 30; la. 46, 25; mon. con. 66, 25;	207 80
Goshen, Gent. 11; la. 17; mon. con. 13, 06; juv. mite so. for Mack. miss. 4;	45 06
Granby, E. par. Gent. 16; mon. con. 19, 84;	35 84
W. par. Gent. 39, 77; la. 22, 37; mon. con. 16;	85 14
Hadley, Gent. benev. so. 200; mon. con. 45, 58;	245 58
Hatfield, Mon. con. 26, 94; la. (of which to constitute the Rev. E. C. BRIDGMAN of Canton, China, an Honorary Member of the Board, 50;)	51 88
Middlefield, Gent. 41; la. 11, 62; mon. con. 12;	64 62
Northampton, Gent. 128, 25; la. 82, 53; mon. con. 89, 88;	301 86
Norwich, La.	10 03
Plainfield, Gent. 12; la. 15, 06;	34 06

Churchville, Md. Sab. sch. for Greek testaments for Greek youth,
 Columbia, Pa. Miss M. Patrick,
 Cozackie, N. Y. Mon. con. in R. D. qhh.
 Danville, Me. Mon. con.
 Dedham, Ms. M. box in Miss C's school, for tracts to be pur. in Siam,
 Deerfield, Ms. T. D. Billings,
 East Durham, N. Y. Fem. cent so. \$30.45, ask. in Dec. as fr. West Durham.
 Farmington, Me. Asso.
 Fayetteville, N. C.
 Fitzwilliam, N. H., A friend,
 Framingham, Ms. Coll. on thanks. day in Rev. Mr. Trask's so. 35.05; chil. in do. av. of straw-braid, for ed. of Indian chil. 12;
 Gaines, N. Y. Coll. in presb. cong.
 Georgetown, D. C. Mrs. L. N. 2.50; Mrs. C. 1.50; Mrs. C. P. E. 1.50;
 Gloucester, Ma. 1st par. la. asso.
 Greenwich, Ct. Fem. for miss. so. 46.50; hea. sch. so. for ed. hea. youth, 28.08;
 Harrisburg, Pa. Presb. cong.
 Leesburg, Va. Mon. con.
 Lewisburg, Va. Mon. con.
 Lexington, N. C. Mon. con. in presb. chh.
 Lexington Flats, N. Y. Mon. con.
 Livingstonville, N. Y. Mon. con. in N. part,
 Lunenburg co. Va. Miss S.
 Lyons Farms, N. J. Mon. con.
 Malden, Ms. A friend,
 Marlboro', Ms. Mon. con.
 Medfield, Ms. La. in evang. so. for fem. sch. at Odooville,
 Middleboro', Ms. Widow L. Eddy,
 Middlesex North and vic. Ms. Char. so. (of which to constitute the Rev. JOHN A. ALBRO of Fitchburg, Rev. O. G. HUBBARD of Leominster, and Rev. CHARLES B. KITTREDGE of Groton Honorary Members of the Board, 150);
 Milton, N. C., W. W. Lewis,
 Montgomery co. Ind. Coll.
 Moore co. N. C. D. McIver,
 Nelson, N. H. Juv. for miss. so. for Sandw. Isl. miss.
 New Castle Presbytery, For support of Rev. B. Schneider,
 New Haven, Ct. A new year's offering,
 New Sharon, Me. Asso.
 New York city, Male schol. of a. schools Nos. 19 and 39, 9.83; A. W. 37c.
 Norristown, Pa. Coll. 8.01; mon. con. 12.39;
 Nuttaway co. Va. Mon. con. in repub. m. house,
 Perry co. O. Rev. Mr. Bartlett,
 Petersburg, Va. Mon. con. in 1st presb. chh.
 Philadelphia, Pa. Gent. of 1st presb. chh. 619.50; la. asso. of do. 308; juv. miss. so. of do. (of which fr. Miss Mitchell, dec'd, 40); 65; coll. in 2d presb. chh. 70.25; do. in 5th do. 35.4; do. in 10th do. 792.70; 11th do. (of which to constitute the Rev. JOHN L. STONE an Honorary Member of the Board, 50); 70; juv. mite so. in Miss Guild's sch. 16; youths miss. so. for Choc. miss. 50; Pennsylvania youth's tract so. for China miss. 10; Painter, 5; a lady, 75c. a lady of Mr. E's chh. 1;
 Phillipton, Ms. Juv. miss. so. to pur. Greek bibles,
 Prince Edward co. Va. N. Gilliland,
 Princeton, N. J. Fem. Ceylon so. for sch. in Ceylon,
 New Brunswick Presbytery, for support of Rev. W. M. Thomson and wife, viz. New Brunswick, 75; Pennington, 19.90; Dutch Neck, 10; Trenton, 91.53; Allentown and Nottingham, 50; Middletown Point, 5.70;
 Rickford, N. Y., S. Wells, Jr.
 Riga, N. Y. Mon. con. in 1st cong. so. 4.47; H. B. 5; D. H. 1; M. H. 1; S. F. 1; Rev. L. R. 3; J. R. 1; Mr. and Mrs. M. 4; a friend, 10; F. 50c. H. 50c.
 Salem, Ms. United quarterly mon. con. 11.45; tab. thankg. so. for Samuel Worcester in Ceylon, 12;

3 00
 1 00
 47 68
 10 00
 1 29
 3 00
 8 63
 2 00
 25 00
 47 05
 6 18
 5 50
 23 00
 74 58
 31 96
 10 00
 12 69
 5 25
 5 12
 5 00
 1 00
 13 00
 7 00
 23 00
 18 00
 2 00
 418 64
 10 00
 32 77
 50 00
 7 12
 175 00
 12 00
 7 45
 10 10
 20 40
 1 25
 5 47
 40 00
 2,352 20
 7 50
 50
 60 00
 222 13
 7 31
 31 47
 23 45

Schenectady, N. Y. Mon. con. in Union college,
 Tecksbury, Ms. Mon. con.
 Thetford, Vt. S. Closson,
 Wallingford, Ct. Cong. chh. and so.
 Walton, N. Y. 2d cong. chh.
 Warrior Run, Pa. Miss. so.
 West Tennessee, Synod,
 Wilmington, N. C. Indiv. 16.72; Mrs. C. De Rosset, 5;
 Wilton, Me. Asso.
 Worthington, O. Mon. con.

Whole amount of donations acknowledged in the preceding lists, \$19,825 97.

III. PERMANENT FUND.

Hardwick, Ms. Legacy of Samuel Beale, dec'd, the interest to be expended yearly for the instruction of heathen in this country, by Josiah Bowker, Ex'r, 1,266 00

IV. LEGACIES.

Williamsburgh, Ms. George Davenport, dec'd, by George Davenport, Ex'r, 15 00

V. DONATIONS IN CLOTHING, &c.

Amherst, S. par. Ms. A bundle, fr. la. cent so. 9 50
 Ashtabula, O. Two barrels, rec'd at Statesburgh.
 Binghamton Village, N. Y., A box, fr. ladies of presb. chh. for Sandw. Isl.
 Bolton and vic. Ms. A box, fr. fem. benev. so. for Mackinaw.
 Brooklyn, N. Y. Cruden's Concordance, fr. G. Onts, rec'd at Haweis.
 Bucksport, Me. A box, for Dwight.
 Cambria, N. Y., A bedquilt, fr. Mrs. A. Taylor, rec'd at Cattaraugus, 2 00
 Champion, N. Y., A box, 20 00
 Cleveland, O. Two boxes, rec'd at Statesburgh.
 Essex, Vt. A box, fr. la. asso.
 Fairhaven, Vt. A barrel, fr. ladies.
 Gallatin, Ten. A shawl, fr. Mr. Boyer, rec'd at Willstown.
 Hamilton, N. Y., A box, fr. ladies of 1st chh. and cong. 31 00
 Hanover, Pa. A box, fr. ladies, for Dwight, 37 00
 Hartwick and Fly Creek, N. Y., A box, fr. benev. so. for Harmony, 75 11
 Marshall, N. Y., A box, fr. fem. benev. so. 56 95
 Nelson, N. H., A barrel, for Rev. J. S. Emerson, Sandw. Isl.
 New Hartford, N. Y., A box, fr. la. of presb. chh. for Sandw. Isl. 57.21; a box, for Cattaraugus miss. 59.34; 107 55
 New York city, A box, fr. la. for Dr. Chapin, Sandw. Isl.
 Northfield, Ms. A bundle, fr. little misses circle for Mackinaw, 3 00
 Philadelphia, Pa. A box, for Rev. W. Ramsey, Bombay; a box, for Miss M. C. Ogden, Sandw. Isl.
 Richfield, N. Y., A box, fr. fem. benev. so. for Cattaraugus.
 Rome, N. Y., A box, fr. fem. miss. asso. for do. 22 70
 Russia, N. Y., A box, fr. fem. miss. so. for Choc. miss. 29 29
 Sandwich, Ms. A box.
 St. Georges, Del. Clothing, &c. fr. indiv. for Rev. B. Schneider, 34 00
 Troy, N. Y., A box, fr. la. of 2d presb. chh.
 Waterville and vic. N. Y., A box, fr. la. for Sandw. Isl. 85 00
 Westminster, W. par. Vt. A box, fr. females, 35 00
 Whitesboro', N. Y., A bundle, fr. la. Dorcas so. for Cattaraugus.
 Wilmington, Del. Clothing, &c. fr. fem. miss. so. of Hanover-st. chh. 79.45; fr. youthful miss. so. of do. 10.05; chil. in Miss Smith's school, 9.49; do. in Miss Polk's sch. 5.93; for miss. to Greece, 104 94
 Unknown, A box, rec'd at Utica, for Cattaraugus miss.; a box, supposed to be fr. Sheldon, Vt. do. for Rev. C. Forbes; do. for Dr. A. Chapin; a barrel, for Rev. H. Hitchcock.